

THE BOOK OF JOB.



THE
BOOK OF JOB,

TRANSLATED FROM THE HEBREW TEXT,

WITH AN

INTRODUCTION,

A SUMMARY OF EACH CHAPTER,

AND BRIEF NOTES IN EXPLANATION OF OBSCURE PASSAGES.

BY

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AND

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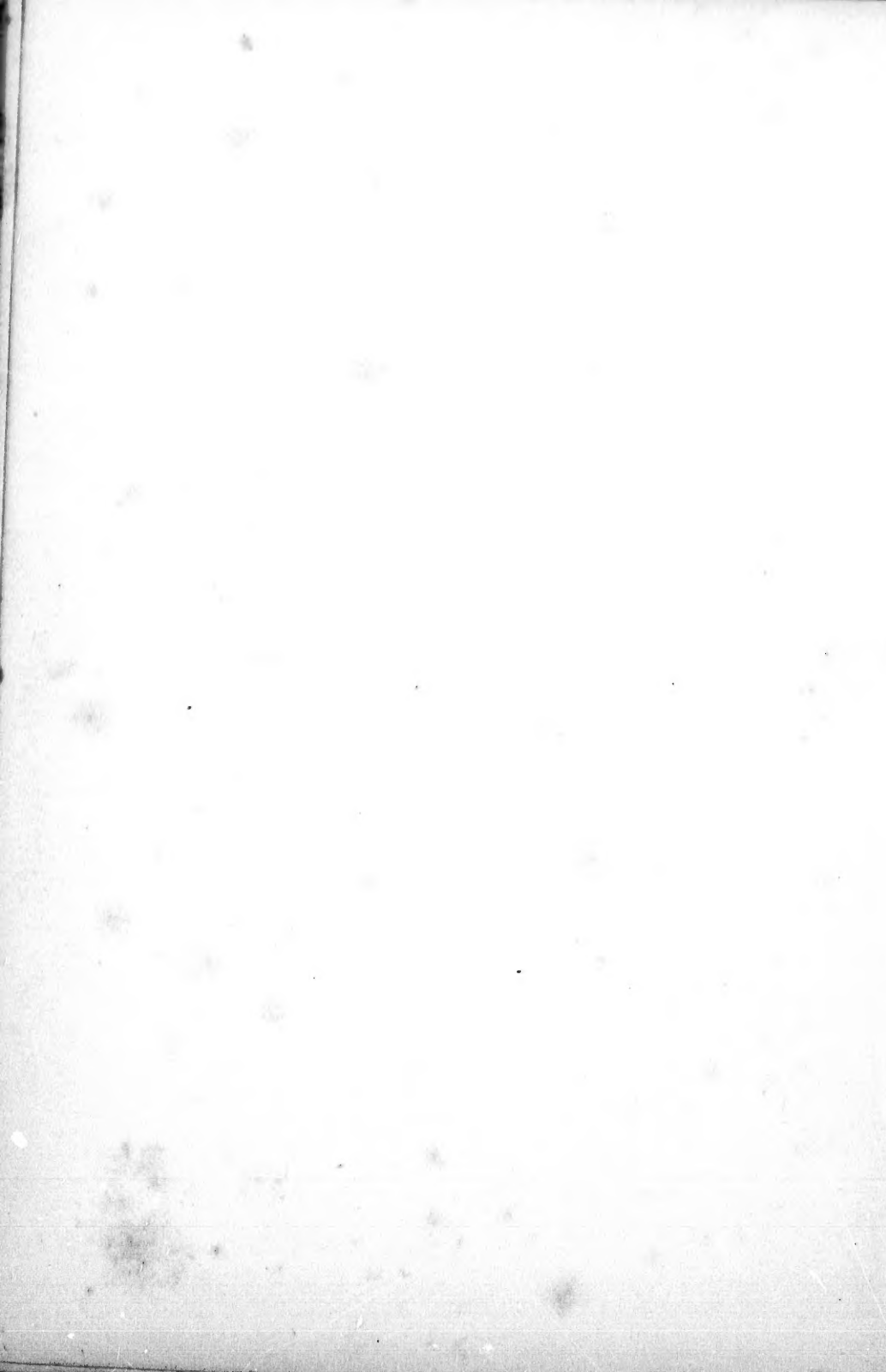
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TO THE CLERGY
OF THE DIOCESE OF FREDERICTON
THIS TRANSLATION OF THE
BOOK OF JOB
IS DEDICATED
BY THEIR AFFECTIONATE FRIEND AND BROTHER,
JOHN FREDERICTON,
METROPOLITAN.



PREFACE.

THE original intention of the present publication was to place in the hands of the Clergy of my Diocese that which might assist them in understanding and appreciating a most important, but obscure book of Holy Scripture. It has occurred to me, however, that there may be many others who require, and possibly may be benefited by the same assistance, and who are unable to purchase expensive and more learned Commentaries.

Should this be found to be the case, I shall be most thankful, and I humbly commend my endeavour to the gracious favour of Him who disdains not the smallest offering to His praise.

JOHN FREDERICTON,
Metropolitan of Canada.

Bishopscote, ✠

August 25th, 1879.

INTRODUCTION.

MY DEAR BRETHREN,—

Whilst prosecuting the study of God's Holy Word, which I have endeavoured to continue, as far as my ability and the claims on my time allow, I have been desirous to make the attempt to assist and benefit you by a little help in the more difficult and obscure parts of the Scripture. For this purpose, I have selected the book of Job,—a book specially endeared to me by having been studied in past years in seasons of deep sorrow, and specially commended to our consideration at such times by the authority of the inspired Apostle St. James. Let me not be thought presumptuous if I set before you a fresh translation of this holy book, which I have made after repeated examination of the Hebrew Text, aided by such of the learned Commentaries of eminent scholars, both German and English, as have fallen within my reach. Since our ordinary version of the Bible was made, special attention has been bestowed upon this book; and many of the obscurities of the Authorized Version have been removed by the labours of the illustrious Arabic scholar Schultens, as well as by Rosenmüller, to whom all subse-

quent Commentators are much indebted ; and in later days by the able Commentaries of Mr. Goode, Professor Lee, the Bishop of Lincoln, Canon Cook, Canon Barry, Mr. Rodwell, and others. In Rosenmüller particularly we have the advantage of that true German diligence, which never passes over a single word, examines the opinions of others, refers to the Septuagint wherever it seems to throw any light, and is not disfigured by the contemptuous rationalism which unhappily is found elsewhere.

1. In the translation, whenever I have adopted the exact words of English commentators, I have marked the passage with a letter of the alphabet, indicating the name of the author ; but I have never done so without repeated examination of the passage itself. By the help of short notes on many of the obscurer passages, suggesting what I conceive to be the probable meaning, and by a brief summary of the addresses of the Patriarch and his friends, I trust that the whole may become clearer to you.

2. I have also taken the liberty of disregarding the division into chapters, which often breaks into the argument, and is, as most of you know, a perfectly arbitrary, though a very convenient abridgement for the purpose of Scripture lessons. The division into verses does not interfere so much with the sense of the text, as the greater part of the book of Job is written in the simplest form of poetic parallelism ; two members, or at most three, generally forming a complete sentence, and ending with what answers to our colon and full stop, with certain intermediate slight pauses. I have, however, endeavoured to

mark the parallelism by parallel lines in English, which our Authorized Version does not attempt to do. This is of some importance, because in a vast number of instances, the first member of the parallelism throws light on the second, which is, in some instances, the obscurer part. For the Hebrew writer sometimes omits words in the second member which have to be supplied from the first; or obscurer words in the second member are to be interpreted by the meaning more plainly expressed in the first part of the sentence.

II.

1. The difficulties of a right translation arise from several causes. There are many words in this book which occur in no other parts of the Bible, and only once in the book of Job. These must be explained by having recourse to the roots in Arabic or other cognate languages, and learned men, even among the Jews, differ sometimes as to their meaning.

2. Another difficulty arises from the exquisite skill with which the sacred writer depicts the deep wrestlings of the soul, the searchings of spirit, the occasional inconsistencies, and thoughts bordering on presumption, in which this holy man, in the extremity of his agony, and under the pressure of harsh and unjust accusation, sought to justify his integrity, to appeal to God to hear his cause, to manifest a strong and earnest faith, and to express his despair of solving the problem suggested by this terrible and hitherto unknown trial. It would be unnatural to

suppose that such perplexing thoughts could be expressed in words easy to be understood. As St. Paul labours to find words expressive of the overpowering pressure of his thoughts ("Brevis esse laboro, obscurus fio"), so Job, of whose thoughts St. Paul is full, gasps for words to represent the intensity of his sufferings and the crushing difficulties of the trial which weighed down his soul.

3. It must also be recollected that the writer, whoever he was, though translated into English, did not think in English. His turn of thought, his idioms, his proverbs, his addresses to the Almighty and to his three friends, are ever Oriental; and have an Arabian cast. They are the expressions of a man familiar with the national life of Egypt, and with the customs of the countries outside the region of Palestine, though not far distant from it.

4. Considerable difficulty arises in adapting the limited number of Hebrew tenses—the perfect and the imperfect—to a language which employs the imperfect, past, pluperfect, and the may, can, might, would, should of our ordinary English tongue. To explain this clearly would require a dissertation. It is sufficient to remark a fundamental difference in the manner of Hebrew speech from our own tongue. "In English," an able writer observes, "we dwell on the order of time, endeavouring to ascertain the date of any event with precision. In Hebrew, the writer indicates the kind or character of time, *i. e.*, as beginning, continued, or completed; such incipience, continuance, or completion, being represented by the perfect, the participle, and the imperfect tenses. Thus

the tenses in Hebrew may almost be called moods. The subtilty, and certainly the charm of the Hebrew language is the ease with which the writer constantly changes his stand-point: at one moment contemplating the prophetic future as the past, from the certainty of its fulfilment; at another, speaking of an event as still in the remote future, yet describing it as though present to his gaze, so that it emerges into the light and stands with clearly defined outline before the eye of the writer. Such peculiarities of the Hebrew baffle all efforts to reproduce them exactly in a Western tongue, and render the work of an idiomatic English translation proportionably difficult." (See Mr. Driver's valuable work on the Tenses in Hebrew, p. 6.)

III.

Not to dwell longer on what may be uninteresting to you, I proceed to make some observations on a question of some importance, but not in any way affecting the inspiration of the book. Who was its author?

1. Early Jewish tradition ascribes it to Moses, as either the author or the translator. Holy Scripture, in two passages, vouches for the reality of the history. But it goes no farther; and we are not, I suppose, obliged to believe more than that the substance of the arguments was used by Job and his friends, amplified, and wrought into one of the noblest poems ever written, under the control and direction of the Holy Ghost.

2. The external evidence of the authorship being confessedly scanty, it appears to me that we should not hastily

reject the old Jewish tradition respecting the author, unless there be overpowering internal evidence in the book itself, that it must have been written in a later age. The opinions of modern Jews seem less entitled to credence, as many of them reject the miracles even of Moses himself, and thereby would detract most seriously from the veracity of his writings. The author, whoever he were, was a man "mighty in words." His description of scenery, of animal life, and of patriarchal life, are accurate to the last degree. He had evidently travelled much, and meditated more. Nor can any sufficient reason be given why the great mystery of pain and suffering should not have pressed on thoughtful minds in an earlier, as well as in a later age. Besides, one of the characteristics of an early patriarchal age is meditation; as the characteristic of a later age is action. The very proverbs of Job have a rugged archaic form, and seem to want the finish and completeness of the age of Solomon. It is quite true that words and whole phrases of the book of Job are found in the book of Proverbs, and in several of the Psalms, and in one place in Jeremiah; but this proves nothing beyond the fact that one author borrowed from, or imitated the other; and Jeremiah, consciously or unconsciously, often repeats the words of earlier writers. Nor are the Psalms free from this peculiarity. To me it seems certain, that the description of Wisdom in the twenty-eighth chapter of Job is the grand original thought, and that Solomon devoted a whole book to the full elucidation of the parent idea; carrying into all the details of practical life, in a

manner the most wonderfully instructive, the grand conclusion of Job's argument—"The fear of the Lord, that is wisdom; and to depart from evil is understanding." Nor is there any picture in the writings of Solomon so perfectly life-like as the picture of the miner in the same chapter, "sinking a shaft far from human habitation," "hanging suspended without aid from the foot," digging an adit to carry off the drippings from the rocks, turning up every stone to discover ore, and "searching after every precious thing." We know that the Egyptian mines were worked at a very early period; and we have every indication that the writer was perfectly familiar with Egyptian life. We know also that Solomon's importations of gold came from a different quarter, and his importations from Egypt were horses, chariots, and linen yarn, to which we find no allusion in the book of Job. It may be added, that in the eighth chapter of the first book of Kings, and in the seventy-second Psalm—if that be truly ascribed to Solomon—the indications are all of a later date than the patriarchal life of the book of Job.

3. But the argument which weighs with me against Solomon or any Israelitish writer of later date being the author, is this. Inspiration controls and modifies the thoughts, but does not alter the character of the mind which is inspired. Moses does not resemble Malachi; nor is Isaiah like Hosea or Jeremiah. It is almost impossible to imagine a man like Solomon, brought up in all the associations of the Jewish law, celebrating its rites with the utmost splendour, possessed of unbounded

wealth, nursed in an atmosphere of perpetual luxury, and, in his old age, falling into the grossest sensuality, and even idolatry,—conceiving the idea of a character so utterly foreign to his own as that of Job. The book of Proverbs is indeed full of that Divine practical sense in daily life, congenial to the wisdom given to Solomon in his early years. But of those terrible searchings of heart, vehement vindication of personal integrity, and occasional bursts of triumphant faith, there is no trace in the writings of Solomon, and still less in the book of Ecclesiastes—if that book be Solomon's—except in the one great sentiment found in substance in the book of Job, “Fear God and keep his commandments, for this is the whole duty of man.” And though the Song of Songs bears the impress of Solomon's mind, and admits of a spiritual interpretation, it has not the remotest resemblance to the mind of the writer of the book of Job. The stern and awful mystery of suffering, the tremendous strain upon faith, the duty of implicit, absolute submission to a higher and wiser Will, are not taught in Solomon's writings as they are taught in the book of Job. And when a later Psalmist (Ps. 73,) comes to wrestle with such deep questions, his answer betokens a somewhat clearer light, a fuller revelation than Job possessed. His solution is to go “into the sanctuary of God,” and there learn. And the words “thou shalt guide me with thy counsel, and hereafter receive me with glory,” imply an assurance of faith Job could not attain unto, at all events, with such astonishing clearness. The convic-

tion on my mind is strong that neither Solomon, still less any later Israelite, could have so divested himself of Jewish associations as to write the book, and that the whole air of the book betokens an earlier period of history, as well as a residence out of Palestine.

4. The question however returns, Was this ancient work written by Moses?

As the book of Job is chiefly thrown into a poetical form, we naturally turn to the poetical works of Moses, particularly to the fifteenth chapter of Exodus, the thirty-second of Deuteronomy, and to the ninetieth Psalm. Several coincidences have been pointed out by commentators between phrases which occur in Job and in the books of Exodus and Deuteronomy, which I need not dwell upon in detail. See Job iv. 9; Exodus xv. 9, 10; Job xx. 26, 27; Deut. xxviii. 22, 23, 24; Job xii. 24, 25; Deut. xxviii. 28, 29. But perhaps the closest resemblance will be found in the ninetieth Psalm, the inscription of which is, "A Psalm of Moses the man of God." This inscription is found in the Septuagint translation, and the Hebrew inscriptions of the Psalms are supported by far stronger manuscript authority than the subscriptions at the end of St. Paul's Epistles. Assuming that the Psalm was written by Moses, Dr. Kay points out ten words in the Psalm which occur in the same sense in the acknowledged writings of Moses. But it is in this Psalm that we find the following striking comparison with the book of Job: "Thou turnest man to destruction (the same word found in Job), and sayest, return sons of man, or Adam.

Thou carriest them away as with a flood ; in the morning they are like grass which changeth (a word often found in Job) ; in the morning it blossometh and changeth, or passeth away ; in the evening it is cut down and withereth." Ps. xc. 5, 6.

"Man that is born of a woman is of few days
And full of disquiet.

As a flower he cometh up, and is cut down ;
He fleeth as it were a shadow, and abideth not.

As the waters wear away the stones,
The floods wash away the soil of the earth,

Even so the hope of frail man Thou destroyest :
Thou changest his aspect, and sendest him away."

Job xiv. 1, 2, 19, 20. In addition to this correspondence of ideas and phraseology, I note that the prayer in verses 15 and 16 of this ninetieth Psalm, "Make us glad according to the days thou hast afflicted us, and the years we have seen evil. Let thy working appear unto thy servants," are altogether conformable to the wishes of one who had seen, or heard, or had written of Job restored to joy and prosperity in proportion to the humiliation and misery he had experienced ; and now, having seen Israel wasted away in the wilderness, and all the men of war perishing before his eyes, asked that the like favour may be bestowed on the chosen people which had been granted to an Arabian Sheik.

Whether this evidence is strong enough to lead us to conclude that Moses was the probable author or translator of the book of Job, I leave to the decision of the

learned; but I certainly agree with Dr. Mill, that it is probably one of the most ancient compositions of which we have any knowledge.

IV.

I pass on to consider what is of more importance to us all, the true moral of this holy book.

1. It is a passage in the life of one of the few saints to whose integrity God has vouchsafed to set His seal; one of the great triad, Noah, Daniel, and Job. It is an astonishing instance of the presumptuous flippancy which characterizes many modern thinkers, and alas! some modern teachers and preachers, that, in spite of the plain reference to the patience of Job, and to our learning from the dealings of the Almighty with him, made by St. James (chap. v. 11), men should deny the reality of the history. No reader of this book can read it profitably who does not understand that Job is a representative and a typical man. Born in an age when no written Revelation was known; a Gentile, not a Jew, he is selected, and we may say honoured by God, to endure in his own person calamities hitherto unknown, inflicted by an unseen enemy; and to bear at the same time loss of property, loss of children, agonizing and protracted pain, and, bitterest of all, the accusations of mistaken and unfeeling friends. The unexampled trial serves to work out the great problem, whether God afflicts those whom He loves, or only those whom He hates; whether sorrow and suffering have a

remedial as well as a punitive character; and whether the integrity of a saint can withstand the most terrible assaults of evil, and yet retain its confidence and faith in God; whether, in short, religion be, in the very best of men, only a species of refined selfishness, a hope that cannot trust God beyond and above what man sees and enjoys in this life. This is the moral of the whole action. And to make the trial thoroughly real, and in no way fictitious, Job is related as entirely ignorant of the esteem in which he is held by his Creator, of the source of his many calamities, and of the intention of God to restore him, even in this life, to peace, health, and prosperity. But Job is not only a representative man, bearing a larger portion of the ills to which flesh is heir than the great majority of his fellow-men, and so an example for all time, but he is also the first of a series of typical men; of those who represented, in figure, the sorrows of Him who "himself" (and alone) "bare our sins in His own body on the tree." What surprising dignity, what exquisite pathos do we see in the impassioned cries of the sufferer, when there rises before us in this mirror of the ancient time, a faithful portraiture of a higher and Divine sufferer? Similar expressions are indeed scattered through the Psalms, but Job surpasses them all in the intensity of his accumulated woes, in his despair of restoration in this life, and in his truthful but unconscious resemblance to his unseen but gracious Master and Lord, in the following passage:

And now I am become their song ;
And am their byword.

They loathe me ; they stand far from me ;
They refrain not from spitting in my presence.

Upon my right hand the young brood riseth up ;
They trip up my feet,
And cast up against me their high-ways of ruin.

They break up my path, they help on my fall ;
Themselves the helpless.

They pursue mine honour as the wind ;
And my dignity is passed as a cloud.

And now my soul is poured out upon me ;
Days of affliction have taken hold upon me.

By night my bones are pierced through within me,
And my gnawing pain resteth not.

By its great violence my raiment is disfigured ;
It girdeth me as the collar of my tunic.

It casteth me down upon the mire,
And I am become like dust and ashes.

I cry unto thee, but thou answerest not ;
I stand (for prayer), but thou only gazest at me.

For I know that thou wilt bring me down to death,
To the house appointed for all living.

Chap. xxx. See Psalms xxii. ; xxxi. 10 to 16 ; xxxv. 11 to 16 ; xxxviii. 2 to 13 ; lxix. 8 to 13 ; lxxxviii.

2. If it be asked, Why should God heap such calamities upon his righteous servant ? The question goes deeper, and leads on to blasphemy. Why, it may be asked, should God "cause to meet" on the Holy One and the Just, the only spotless soul on earth, "the iniqui-

ties of us all"? It is only as we obtain a deep sense of the evil of sin, and survey Job's sufferings in the light of the fifty-third chapter of Isaiah, that we have an answer to such flippant, ignorant questionings.

3. But something more is to be said on the purpose of Job's trial. Holy as Job was, he had yet to learn that "the trial of faith, being more precious than gold that perisheth, though it be tried with fire, will be found unto praise, and honour, and glory, at the appearing of Jesus Christ." Holy as he was, his humility was to be deepened by trial. And he was to learn more fully the necessity of self-abasement, before he could be justified in the sight of God; and this, not by his own righteousness, but through the pardoning mercy of the Most High, by a way in after ages to be revealed.

In order to take a right view of Job, we must not lose sight of his compound character. The Scripture speaks of him as a model of patience. But his own lips proclaim his impatience; and yet, patient he is; not in being able to subdue every murmur that rises to his lips; not in being able to answer every complaint he makes of the disorder and injustice of the world, which is a fact he cannot deny, but in patiently resolving, and abiding in his resolution, never to deny God, come what will. Never were the struggles from one state of mind to another so vividly and marvellously described; the transition from acknowledgment of sin to the sense of disorder in the world, and the necessity of holding fast the truth of his integrity, if he would not renounce his

religion, as in the book of Job. It will remain to the end of time the grandest account of the fearful struggles of the human soul in its attempt to penetrate the dark mystery of evil and of suffering.

4. And the mercy and loving kindness of God, even in permitting so sore a trial, are shown in the wonderful comfort which Job must have felt in the issue of the trial. Though deeply humbled, he was fully vindicated. All his passionate expressions, all his doubts were graciously passed over, and the general verdict of God was for Job, and against his friends. The friends were probably prosperous men, who had never known trial. Their accusations were hasty, unsustained by proof, and uttered with unfeeling harshness. Their general principle, that every act of goodness is temporally rewarded by God, and every act of wickedness is punished in this world, is disproved by fact: the agony of the sufferer moves them to no pity, and they point with increasing vehemence to his concealment of supposed crimes. Therefore their whole argument is disallowed, as far as it relates to the course of Divine Providence in this world, and to the integrity of Job. Job's earnest prayer is answered. He has obtained a hearing from God, and if that hearing involve his own deeper self-humiliation, this turns to his own spiritual good, and to the good of thousands of other sufferers like himself; as for example, to a sufferer like St. Paul, who, from the time of his first preaching the Gospel, scarce enjoyed a moment's ease, and was in perils from false accusers, as well as Job. Thus this great

Patriarch still "dwells as a king among a host" of woe-stricken sufferers, "as one that comforteth mourners," while sorrow and sickness last; and "with kings on a throne, God setteth him on high forever, and he is exalted." Job xxix. 25 ; xxxvi. 7.

And Job is further honoured by being a Divinely appointed intercessor for his friends, therein affording another type of Him "who made intercession for the transgressors." The burnt offerings are presented, the intercession is made, and the erring friends are pardoned. It is marvellous to see how the words of Eliphaz, so Pharisaic in their tone, are retorted against himself: "The not-innocent (*i. e.* guilty) he will deliver, yea he shall be delivered by the pureness of Thine hands." Chap. xxii. 30.

5. I have said nothing on that part of the book which seems to many readers the most important, and about which many trifling questions have been raised,—the restoration of Job to greater prosperity than he had before his trial. St. James passes this by without observation, and indeed the great moral of the book is not affected by it. It pleased God, after the full vindication of His servant's integrity, accompanied with the deepest self-abasement, and the admission that God's providential dealings are mysteries which man cannot understand, and ought not to question, to give to Job, over and above the priceless blessing of his love, a large measure of returning prosperity. But this is not necessary to the religious purpose of the book ; and in this respect, Job was an exception to the ordinary lot of the saints of God. "They seek a better country, that is a heavenly."

V.

Perhaps one of the most remarkable parts of the book of Job is the extraordinarily high standard of morals which the Patriarch sets before us. The law of the ten commandments was given to the Israelites for the benefit of all mankind; yet how large a portion of it was anticipated by a Gentile. Job acknowledges the necessity of the observance of each of the first three commandments, and of the fourth in spirit, if not in the letter; and he scrupulously adheres to the last six. Nay, he goes beyond this into the spirit of purity, liberality, equity, hospitality, forgiveness of injuries, brotherly-kindness, and all the offices of love which our Lord enjoins in the Sermon on the Mount, and which the Apostles teach in their Epistles. He only required to know more clearly that "Blessed are the poor in spirit: Blessed are they that mourn: Blessed are ye when men shall revile you, and say all manner of evil against you falsely." And in the school of affliction this truth was brought home to his heart. He learned obedience and humility "by the things which he suffered." Above all, he learned, that absolute submission to God's will is the true secret of happiness and peace. This alone was worth all his trials.

VI.

A few words may be added on the appearance and character of Elihu in the poem.

1. Some divines have conjectured that, because Zophar is not introduced a second time into the argument of the

three friends, after Bildad had spoken, therefore all that is ascribed to Elihu belongs really to Zophar. This, to my mind, is a most strange conclusion. First, are we prepared to deny the genuineness and authenticity of one seventh part of the book? For the writer expressly affirms, in the same simple prose which characterizes the beginning and the end of the narrative, that Elihu was present during the discussion, and waited more than once for a reply to Job. That reply never came, for the friends had nothing left but to repeat their own arguments. Bildad's last speech is a succession of truisms, which Job did not deny; and Zophar had exhausted himself in the vehemence of his passion. Job's vindication of himself is complete, as regards man; but incomplete as to submission to God. A link still remains to be supplied. A dispassionate observer is introduced, essentially differing from all the three friends, who admits the integrity of Job, charges him with no hypocrisy or concealed crime, but reproves him for a leaning to self-righteousness, and for want of absolute submission to God. He calls on Job for an answer, but Job remains silent. Elihu presses the charge with some undue severity. Still, he has made an impression on Job's mind, and has partially prepared the way for his retraction of all impatient and presumptuous speeches, when the Almighty manifests his presence, and Job humbles himself before his Maker.

This appears to me one of the most admirable, natural, and skilfully arranged parts of the whole poem. For suppose Elihu's words all struck out—and they are en-

tirely out of keeping with those of Zophar—nothing can be more abrupt or unfinished than the commencement of the thirty-eighth chapter, immediately after the close of the thirty-first: whereas, if we allow the interposition of a new speaker, of another class, and of a different tone of mind from the others, the whole poem is consistent. Job's feelings are respected, and he, on his part, no longer driven to desperation by the false accusations of his friends, begins calmly to consider whether the young man may not have some truth on his side. In this softened spirit, he is prepared to profit by the solemn questions of his Maker, who reproves him for some presumption, and receives from His humbled and repentant servant entire submission to His wise and holy will.

The whole poem is thus complete. Satan is utterly discomfited, for Job cannot be induced to deny his Maker. Job's integrity is vindicated by the verdict of God in his favour; the friends are pardoned at Job's intercession; the Patriarch is restored; and, above all, the great lesson of submission to God's merciful Providence, and of man's incapacity to understand the reason of His dealings with His creatures, are more clearly seen by Job, and he is delivered from that self-righteousness into which he was tempted to fall.

2. It is also no little proof of the accuracy of thought and depth of the sacred writer, that he represents Elihu as able to take a juster view of Job's position than his elders, yet in rebuking Job for his presumption, falling into the error of extreme severity, to which Job listens in silence.

"He addeth impiety unto his sin ;
He clappeth his hands against us,
And multiplieth his words against God."

These are the words, scarcely deserved even by Job's most impatient expressions, to which, however, he makes no reply.

3. But in no part of the book is there a more wonderful revelation of truth than in Elihu's conscious or unconscious prophecy of the "interceding Angel," which it seems impossible to read without applying it to the great "Angel of the Covenant," Jehovah-Jesus, who, by the mouth of a later prophet, declares, "I will ransom them from the power (or grasp) of Hades ; I will redeem them from death ; O death, I will be thy plagues ; O grave, I will be thy destruction." Hos. xiii. 14. Or, "Where, O death, are thy plagues ? Where, O grave, is thy destruction ?" as St. Paul, 1 Cor. xv. 55, seems to understand the passage. As Dr. Pusey observes in his Commentary on Hosea, "The word rendered 'ransom,' signifies rescue them by the payment of a price ; the word rendered 'redeem,' (the same word I note used by Job in his great prophecy, chap. xix. 25,) relates to one who, as the nearest of kin, had the right to acquire anything as his own by paying that price," and likewise, to vindicate his kinsman's rights.

VII.

On one more point I desire to make some observations, and to speak with all reverence and fear, because the right interpretation of the chapter seems essential to

our understanding the true purport of the whole book. I allude to the assembling of the "sons of God" before the presence of Jehovah, the appearance of the adversary or accuser among them, and what follows.

1. It must be admitted that this is one of the most mysterious places of Holy Scripture, and requires caution and deep humility in our handling it, but not more mysterious than the account of the Fall of man. One seems especially here to see the value of St. Peter's rule, that "no prophecy of Scripture (*i. e.*, of the Old Testament, of which he was speaking,) is of private interpretation;" or as the words may be rendered, "of its own, or one's own solution." Not only are we forbidden to make our own opinion the measure of the Inspired Word, but we are directed to allow Scripture to be its own interpreter, and especially to let the light of the New Testament be thrown upon the Old. Thus, in reference to the first question, who are the "sons of God" mentioned here; not only have we the same expression, apparently used in this book of Job for the angels (chap. xxxviii. 7), but we have apparently a similar expression in Psalms xxix. 1, and lxxxix. 6; and St. Peter expressly speaks of "the angels which sinned;" and St. Jude of "the angels which kept not their first estate," or original place of rule. And further, that the Archangel Michael contended with a fallen angel about the body of a Saint, as in this book the adversary disputes the sincerity of a Saint.

Guided by these passages, we explain the term "sons of God" in this book to mean the angels who had not

fallen, while "the adversary," not yet known by his proper name, the devil, *i. e.* the accuser of the brethren, is no longer worthy of the title of a Son of God.

2. There can be no question here, I should suppose, of his personality. He appears among the Sons of God, is questioned, admits his occupation, wandering up and down, (St. Peter calls it "goeth about,") apparently to observe all the evil that is in the world, and especially to note the failings of good men. Questioned as to his observation of Job, he answers with a sneer, exactly parallel to his first attack on the faith of the woman. Gen. iii. "Is it true, or is it really so that God said, Ye shall not eat of the trees of the garden?" Thus he craftily undermines the faith of the woman; and in the same manner, sneeringly insinuates his utter want of confidence in the integrity of Job. Job only serves God for what he can get from Him. Thus we not only see in this chapter a remarkable similarity between the book of Genesis and the book of Job, but we may, I think, perceive the first link in that explanation of the existence and designs of the evil spirit, which is plainly revealed in the New Testament, and most plainly in the book of Revelation. This passage of the book of Job is the earliest hint of the true meaning of the account of the Fall, given by Moses. Without some key to the mystery, the existence of a fallen angel could not even have been conjectured, much less known, and the interpretation of St. John, "that old serpent, the Devil, and Satan, which deceiveth the whole world," Rev. xii. 9, and xx. 2, could never have been

imagined unless some link had been supplied to assist in the explanation of the term *serpent* in the book of Genesis. The account in Job, the accusation, the trial, and its results, are most significant in this connection ; most useful in setting man on his guard, in warning him of his great danger from an unseen foe, ever watchful to wound and to destroy ; most encouraging to those who might be driven to despair of recovery by the account of the Fall ; and most admirably adapted, in the absence of direct written revelation, to supply help and consolation in trial, by words which throw a wondrous light on the obscure promise of victory over the serpent by the woman's seed. Abel, Enoch, Noah and Job (who is linked with Noah in the Divine estimation), are the first-fruits of this victory ; the great conquest was yet to come.

If I am correct in my judgment of this mysterious passage, no believer in the inspiration of Scripture need stumble at it because it is mysterious, and only explains a small part of what we should wish to know. It is, as we are told elsewhere, the manner of Revelation, that it should be imparted by small parcels of communication, in such a way as both to try and to encourage faith. After the book of Job had become known, a new light had been thrown on the great trial of mankind, temptation by Satan ; not that Job himself understood this, because the severity of his trials consisted in his not knowing from what quarter the blow came, and who was the real author. Hence, he sometimes ascribes to God what might very properly have been said of the author of the mischief.

In this book the personality of the Devil is first manifested, his occupation as the accuser, and his desire to be the tempter and destroyer of mankind, and that he is the permitted inflictor of bodily suffering, according to the words of our Lord, "whom Satan hath bound, lo! these eighteen years," and of St. Paul, "to deliver such an one unto Satan for the destruction of the flesh," and "the messenger of Satan, to buffet me." Those who disbelieve in the plain teaching of the New Testament on this subject, must disbelieve the veracity of the Gospel narratives, and the words of our Lord, "Simon, Simon, Satan hath desired to have *thee* that he may sift *you* as wheat," where the change from the singular to the plural only renders the passage more emphatic, by applying to all the Apostles what was first said to St. Peter alone.

3. Many questions have been raised on the appearance of Satan among the angels of God. The fact is recognized as early as the Septuagint translation, and it seems more reverent to take the literal interpretation, as borne out by similar words of our Lord and his apostles. Whether Satan, at the time of Job, were as degraded a being as he afterwards became, seems to admit of doubt. But we must remember the words of our Lord, "He was a liar and a murderer from the beginning," where the reference seems to be to the fall of man, at which time he displayed the entire depravation of his moral nature. His persistence in evil may possibly have called for a severer punishment, and entire severance from the angels of God.

But on such dark mysteries it is better to recall the words of the Divine speaker himself, "Who is he that darkeneth counsel by words without knowledge?"

VIII.

In closing these introductory remarks, it may be proper to observe, that the name Jehovah, the covenant God of Israel, is confined (with the exception of one passage) to the opening and closing chapters. The names El, Eloah and Shaddai, which I have throughout rendered God, and Almighty, are the terms used in the poetical part of the book. Whether this may indicate that the central poem is a translation from an older document, and the prose portions were added by the Sacred writer, may be considered. The fact, however, harmonizes with what is stated in the sixth chapter of Exodus, "I appeared unto Abraham, and unto Isaac, and unto Jacob, as El Shaddai," (the Almighty Governor of the world,) "my name, Jehovah, I did not manifest unto them," *i. e.*, in all the fulness of that redeeming power which I am about to shew to my chosen people, to whom I am a covenant-keeping, as well as an Eternal, Almighty God. The name Jehovah is constantly used by Moses in the earlier part of the Pentateuch, but the fulness of the saving power was not made known till God brought them out of Egypt "with a mighty hand and an outstretched arm." It is certainly remarkable, that during the severity of Job's trial, the name Jehovah is withheld, and before, and at the end of the trial, it is the word constantly made use of.

The reader will now find a brief outline of the arguments used by Job and his friends prefixed to each chapter, and short notes, in which I have endeavoured to explain obscure passages. In places where commentators greatly disagree, I have occasionally given alternative renderings. My object has been to be as literal as possible, consistently with idiomatic English; and I have not departed from our Authorized Version except where it seemed necessary, in order to be faithful to the text.

■
ABBREVIATIONS IN THE NOTES.

B. W., Bishop Wordsworth.
C. B., Canon Barry.
R., Rodwell.

C. C., Canon Cooke.
Rosen., Rosenmüller.
L., Professor Lee.

THE BOOK OF JOB.

THE history of Job, previous to his trial, is related with a simplicity, brevity, and dignity, which remind us of the opening chapter of Genesis, the beginning of Exodus, and the first chapters of the Gospels. Job is represented as a great prince, with vast possessions, residing in the land of Uz. By this residence he is connected with the south of Palestine, Edom, and part of Arabia. His family were probably descended from Nahor's son (Abraham's brother), Uz. The brief sketch of his family is purely patriarchal, as in Abraham's time; the brothers and sisters of the family lived on terms of frank and open familiarity, "each son having his own residence, but the daughters residing with their father." On occasion of their birth-day, a great feast was held, and lest it should lead to excessive indulgence and forgetfulness of God, Job accompanied every such festivity with a solemn religious service, and with the burnt offerings which we read of in the history of the Patriarchs, sacrifices of atonement, lest they might have been betrayed into sin. Consistent piety and watchfulness mark the even course of Job's life.

We are now suddenly introduced to a new scene. Among the heavenly host there appears the Accuser of mankind, bent on the discovery of evil. The Almighty, who tolerates his presence, points out to him a bright example of goodness and integrity in Job. The Accuser sneeringly suggests, that all Job's piety arose from his possessions. Deprived of these, he would renounce his faith, and become a blasphemer. The trial is permitted; and on one and the selfsame day, Job loses all his property and all his children. Not a murmur escapes his lips. He adores the hand which smites, and utters a doxology which

has quickened the faith and soothed the sorrows of many generations, and will last to the end of time. The Accuser is discomfited. Again the scene is repeated, and the accusing and malevolent spirit suggests that Job's patience is founded on his selfishness. He will give up all to save himself. Touch his own person, and he will blaspheme. The second trial is permitted, and Job is smitten with a sore disease, supposed to be elephantiasis, and deemed incurable. His miseries were aggravated by the advice of his wife, to which he refused to listen. Some time seems to have elapsed between the beginning of his malady and the coming of his friends to condole with him, for Job says, "Oh that I were as in months past, in the days when God preserved me;" chap. xxix. 2. And, "I am made to possess months of misery;" chap. vii. 3. His three friends had no word of comfort to offer, and in their long silence were evidently revolving in their minds what enormous crime Job could have been guilty of, to bring upon him such unusual misery.

CHAPTER I.

1. There was a man in the land of Uz, his name was Job: and that man was perfect and upright, and he feared God, and eschewed evil. 2. And there were born unto him seven sons and three daughters. 3. And his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and his household was exceeding great, and that man was the greatest of all the children of the East. 4. And his sons were used to make a feast each in his house on his birth-day (or on an appointed day), and they sent and invited their three sisters to eat and to drink with them. 5. Now it came to pass, when the days of their feasting came round, that Job sent and sanctified them, and rose early in the morning, and offered burnt

offerings, according to the number of them all, for Job said, Peradventure my children have sinned, and renounced God in their hearts. Thus did Job all the days [of their festivity].

6. Now it was the day when the angels came to present themselves before Jehovah, and the Adversary [Satan] also came among them. 7. And Jehovah said unto the Adversary, Whence comest thou? And the Adversary answered Jehovah and said, From wandering in the earth, and from walking up and down in it. 8. And Jehovah said unto the Adversary, Hast thou considered my servant Job, that there is none like him on earth, a man perfect and upright, fearing God and eschewing evil? 9. And the Adversary answered Jehovah and said, Doth Job serve God for nought? 10. Hast thou not set a fence round him, and round his house, and round all that is his, round about? Thou hast blessed the work of his hands, and his possessions are spread over the land. 11. But perchance put forth thy hand, and touch all that is his, and see if he do not renounce thee to thy face. 12. And Jehovah said unto the Adversary, Behold all that is his is in thy power: only against himself put not forth thine hand, and the Adversary went out from the presence of Jehovah.

13. And it came to pass on the day that his sons and his daughters were eating and drinking wine in the house of their eldest brother: 14. There came a messenger unto Job and said, The oxen were ploughing and the asses feeding beside them: 15. And the Sabeans fell

upon them, and took them away, and smote the young men with the edge of the sword : and I am escaped, only I, by myself, to tell thee. 16. While this man was speaking, there came also another, and said, A great fire hath fallen from heaven, and hath burnt up the sheep, and the young men, and hath consumed them : And I am escaped, only I, by myself, to tell thee. 17. While this man was yet speaking, there came also another, and said, The Chaldeans made three bands, and rushed upon the camels and took them away, and smote the young men with the edge of the sword, and I am escaped, only I, by myself, to tell thee. 18. While this man was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in the house of their eldest brother, 19. And lo ! there came a great wind from beyond the desert, and smote the four corners of the house, and it fell upon the young people, and they are dead, and I am escaped, I only, by myself, to tell thee. 20. Then Job arose, and rent his upper robe, and shaved his head, and fell to the ground, and worshipped, and said :

21. Naked came I out of my mother's womb,
And naked shall I return thither :
Jehovah gave, and Jehovah hath taken :
The name of Jehovah be blessed.

22. In all this Job sinned not, nor uttered foolishness against God.

Verse 1.—Job, a name signifying either persecuted (Gesen.) or penitent. But the name originally given to him cannot refer to his subsequent trial, or penitence.

V. 5.—“Offered burnt offerings.” This is an indication of the early date of the book, as it refers to a patriarchal usage, before the Levitical law was known.

V. 7.—“From wandering on the earth.” Thus our Lord represents the unclean spirit as “seeking rest, but finding none.” S. Matth. xii. 43, S. Peter, to whom our Lord had said, “Satan hath desired to have thee that he may sift you as wheat,” tell us the reason of this restlessness; “seeking whom he may devour.” The Adversary conceals his object.

V. 10.—“My servant.” Job is honoured by this title after his trial, as well as before it.

V. 17.—Chaldeans. Not those who in after ages bare the name, but a more ancient race, freebooters, like the Curds. C.C.

V. 21.—“Blessed.” The word is here used in its primary sense, contrary to the insinuation of the accuser, that he would renounce God.

CHAPTER II.

1. And it came to pass on the day that the angels came to present themselves before Jehovah, that the Adversary came also among them to present himself before Jehovah. 2. And Jehovah said unto the Adversary, Whence comest thou? And the Adversary answered Jehovah and said, From wandering on the earth, and from walking up and down on it. 3. And Jehovah said unto the Adversary, Hast thou considered my servant Job, for there is none like him in all the earth, a perfect and an upright man, fearing God and eschewing evil, and still he holdeth fast his integrity, though thou dost instigate me against him to destroy him [swallow him up] without cause. 4. And the Adversary answered Jehovah, and said, Skin for skin: yea, all that a man hath will he give for his life. 5. But put forth now thine hand and touch his bone and his flesh, and see if he will not renounce thee to thy face. 6. And Jehovah said unto the Adversary, Behold he is in thy power: only preserve his life. 7. And the Adversary went forth from the presence of Jehovah, and smote Job with a sore boil [elephantiasis] from the sole of his foot to the crown of his head. 8. And he took him a potsherd to scrape himself therewith, and he sat down amidst the ashes. 9. And his wife said unto him, Dost thou still hold fast to thine integrity? renounce God, and die. 10. And he said unto her, As one of the foolish women speaketh; yea, shall we receive good from God, and shall we not receive evil? In all this Job sinned not with his lips.

11. Now, three friends of Job heard of all this evil which had come upon him, and they came each one from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, for they had agreed together to come to condole with him, and to comfort him. 12. And when they lifted up their eyes from afar, and knew him not, they lifted up their voices and wept, and they rent each man his robe, and cast dust upon their heads towards heaven. 13. And they sat down with him upon the ground seven days and seven nights, and none spake a word unto him. For they saw that his anguish was very great.

Verse 4.—“Skin for skin.” One skin for another: His selfishness will let him give up his child and possessions, provided his own life be preserved. (Rosen.) See this illustrated by Job’s argument in chap. xxi. 19, 20, 21, where the A. V. seems entirely to miss the sense.

V. 7.—“Sore boil,” or elephantiasis. Thus Job was regarded even by his family and friends, as one smitten by God. Isaiah lviii. 4, 8, (B. W.) which may account for his friends’ hard treatment of him. Such persons, in the East, are left to die.

V. 9.—Satan spares Job’s wife, for she unconsciously assists his object, and is herself a tempter. C. C. The Septuagint puts into her mouth a long paraphrase of the Hebrew.

V. 11.—“Job’s three friends.” Some time, perhaps two or three months, may have passed before they arrived. The Septuagint speaks of them as kings. From their addresses, we may conclude them to have been wealthy men.

CHAPTER III.

Verse 1.—“At length.” Probably after months of suffering, during which he received no comfort from his wife; no sympathy from his kinsmen; no respect from his servants; while “lewd fellows of the baser sort” offered him the grossest insults; and even his chosen friends had only come to add to his sorrow, “Job opened his mouth, and cursed his day.” He cursed, not God, but the day of his birth. Perhaps no more is meant than that, in the hyperbolical language of Oriental poetry, he proclaimed its utter wretchedness. He thought upon the festivities of his children, who had vied with one another in the enjoyment of their good fortune. While they were in the full tide of happiness, Job had humbly prayed that they might be kept from sinning against the Lord. But now—“woe worth the day.” It is well for us to bear all these facts in mind, before we hastily condemn the sufferer for his impatient expressions, seeing we have probably manifested as much impatience under very small trials, even though we have the teaching of the Gospel to instruct us.

1. At length Job opened his mouth and cursed his birth-day. 2. And Job answered and said:

3. Perish the day in which I was born,
And the night which said, a man-child is conceived.
4. Let that day be darkness, let not the high God care
for it,
Neither let the dawn of day lighten upon it.
5. Let darkness and the shadow of death lay claim to it,
Let a cloud dwell upon it; let the blackness of the
day terrify it.
6. As for that night let thick darkness seize it,
Let it not rejoice among the days of the year;
Let it not come among the number of the months.
7. Lo! let that night be solitary [or unfruitful]
Let no cry of joy come therein.

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8. Let them execrate it who curse the day ;
Who are ready to arouse the crocodile [leviathan].
 9. Let the stars of its twilight be dark
Let it wait for twilight, and there be none ;
And let it not see the eyelids of the morn.
 10. Because it closed not the doors of the womb [*i. e.*,
which bare me],
And hid not sorrow from mine eyes.
 11. Why died I not from the womb ?
Came forth from the belly and expired at once ?
 12. Why did the knees support me ?
And why the breasts, that I should suck ?
 13. For now had I lain still and been quiet,
I had slept, and then had found rest.
 14. With kings and counsellors of the earth,
Who build (or rebuild) waste places for themselves.
 15. Or with princes who have gold (laid up)
Who fill their houses with silver.
 16. Or, as a hidden abortion, I had not come to life,
As infants that see not the light.
 17. There the wicked cease from troubling,
And the worn-out are at rest.
 18. The prisoners repose together :
They hear not the voice of the taskmaster.
 19. The small and the great are there,
And the slave is free from his lord.
 20. Why doth he give light to him that is burdened,
And life to the bitter of spirit ?
 21. Who wait for death, but they have it not,
And dig for it, more than for hid treasures ?
 22. Who rejoice even to exultation,
And are glad when they find the grave ?

23. To the man whose way is hidden,
And whom God hath hedged in?
 24. For before my food my sighing cometh,
And my groaning is poured out like waters.
 25. For I feared a fear, and it befalleth me,
And whatsoever I dread is come upon me.
 26. I have no peace, no quiet, no respite,
But trouble ever cometh.
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Verse 1.—“Cursed.” Not the same word as “curse God.” It is a lament of extreme wretchedness. Job’s children had often extolled the happiness of their birth-days. Job thinks it “good if he had never been born,” which was true in the case of Judas Iscariot. “Job’s infirmities show that this is a real history.” B. W.

V. 7.—“Solitary,” or barren. Let the day be black with storms; let the night bring forth no more.

V. 8.—Day-cursers, sorcerers, hired (like Balaam) for this purpose. B. W. “Ready to arouse leviathan;” either men engaged in a desperate enterprise, or it may refer to Egyptians hunting the crocodile, as an emblem of an evil power. In the only two places where Leviathan is mentioned, it seems to mean the crocodile.

V. 14.—“Desolate places.” Sepulchres, or possibly the pyramids may be referred to. C. C. See, however, a reference to the same custom, chap. xxi. 32.

CHAPTERS IV.-V.

The first address of Eliphaz to Job; smooth, plausible, and not without a mixture of truth, but with an insinuation throughout of crime, punished by loss and suffering, and advice to repent of that crime, whereupon the sufferer might expect to be restored to temporal prosperity. The doctrine that man cannot be justified in the sight of God is most true; but the application does not meet Job's difficulty. He inquires, Why am I thus afflicted? Eliphaz insinuates, because of some concealed iniquity. The unfeeling tone of the address is to be observed. It is all from the stand-point of a man perfectly at ease himself, and without consideration for Job's terrible misery. The indirect allusion to the death of Job's children is particularly cruel. As Job had given up all hope of restoration to health, the assurance of Eliphaz as to what would be granted to him on a confession of crimes he had never committed, seems to the sufferer altogether beside the mark. This capital error runs through every address of the three friends. Job must have committed some enormous crime, or God would never have so sorely punished him. The idea of the trial and purification of a good man never occurred to them. Job only learned it in the course of the trial.

CHAPTER IV.

1. Then answered Eliphaz the Temanite, and said :
2. If we attempt to discourse with thee, thou wilt be wearied :
Yet, who can refrain from speaking ?
3. Lo ! thou hast instructed many,
And the weak hands thou usest to strengthen.
4. The wavering thy words upheld,
And the feeble knees thou didst make strong.
5. But now, it is come upon thee, and thou art wearied out :
It toucheth thee, and thou dost despond.

6. Was not thy fear [of God] thy confidence?
And the integrity of thy ways thy hope?
7. Remember now, what innocent man perished,
And where were the righteous cut off?
8. As far as I have seen, they that plough iniquity,
And sow wickedness, reap the fruit of it.
9. By the breath of God they perish,
And by the blast of his nostrils they are consumed.
10. The roar of the lion, and the yell of the young lion,
And the teeth of the full grown lion, are broken.
11. The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.
12. Now, a thing was stealthily told unto me,
And mine ears received a whisper thereof.
13. In the thoughts of night visions,
When deep sleep falleth upon men ;
14. Fear fell upon me, and tremor,
And made every bone to shake :
15. A spirit glided before my face,
The hair of my flesh stood on end :
16. It stood still, and I could not discern its form ;
An image was before mine eyes ;
Silence, and I heard a voice :
17. Shall frail man be just before God ?
Shall man be pure before his Maker ?
18. Lo ! he putteth no trust in his servants,
And his angels he chargeth with error.
19. How much more the dwellers in houses of clay,
Whose foundation is in the dust,
They are crushed before the moth.
20. From morning to evening [in a single day] they are
cut off ;

Without any regarding it, they perish forever.

21. Doth not their excellency which is in them, pass away :

They die, and without wisdom.

Verse 19.—Five different words are here used for the lion, according to the stages of its growth. The full grown lion; the young lion when it first makes its roar heard; the lion in its mature strength; the old lion; and the whelps of the lioness. There seems a stealthy reference to Job and his children. C. C.

V. 16.—“Silence.” Septuagint and Vulgate render “a gentle air.” In 1 Kings xviii. 12, “The small still voice,” the same word is used. Possibly the image gave rise to our Lord’s description of the work of the Holy Ghost, like a gentle air in a calm day, when we hear a sound in the leaves, but neither know from what quarter it comes, nor in what direction it is moving. So the Spirit gently stirs the soul of the new-born. See Alford on John iii.

V. 18.—Angels are liable to fall. No creature stands but by grace. C. C.

V. 21.—“Their excellency.” So Gen. xlix. 3. The excellency or chief of my strength. Whatever there is in man that is pre-eminent. Rosen. “The spiritual principle.” C. C. Others, the cord of the tent; but this seems more prosaic.

CHAPTER V.

1. Call now, if there be any to answer thee,
And to which of the holy ones wilt thou turn?
2. For wrath destroyeth the fool,
And jealousy slayeth the infatuated.
3. I have seen the fool taking root,
And suddenly I denounced his habitation.
4. His children were far from safety,
They were crushed at the gate,
And there was none to deliver them.

5. Whose harvest the hungry eateth up,
And seizeth it up to the very thorns,
And destruction [or the plunderer] pants for their
substance.
6. For misery cometh not out of the dust,
Nor doth trouble spring out of the ground.
7. For man is born to trouble,
Even as the sparks fly upward.
8. Surely I would seek unto God,
And unto God I would commit my cause :
9. Who doeth things great and unsearchable,
Marvellous things, and without number.
10. Who giveth rain upon the earth,
And sendeth waters upon the fields.
11. To set the lowly on high,
And the mourners are raised to a place of safety.
12. He disappointeth the devices of the crafty,
So that their hands cannot accomplish their design.
13. He taketh the wise in their own craftiness,
And the counsel of the deceitful is carried headlong.
14. In the day-time they stumble in darkness,
And at noontide they grope as in the night.
15. Yet he saveth the needy from the sword,
From the hand of the mighty.
16. So the poor hath hope,
And iniquity stoppeth her mouth.
17. Lo ! blessed is he whom God correcteth,
Therefore despise not thou the chastening of the
Almighty.
18. For he maketh sore, and bindeth up ;
He woundeth, and his hands make whole.

19. In six troubles he shall deliver thee ;
Yea, in seven there shall no evil touch thee.
20. In famine he shall redeem thee from death,
And in war from the hand of the sword.
21. When the tongue scourgeth, thou shalt be hid,
And thou shalt not fear destruction, when it cometh.
22. At destruction and famine thou shalt laugh,
And thou shalt not be afraid of the (wild) beast of
the field.
23. For with the stones of the field shall be thy covenant,
And the beast of the field shall be at peace with thee.
24. And thou shalt know that thy tent is in peace,
And thou shalt visit thy habitation and shalt lack
nothing.
25. And thou shalt know that thy seed is abundant,
And thy offering as the grass of the earth.
26. Thou shalt come in full age to the grave,
As a shock of corn cometh up [*i. e.* to the floor] in
its season.
27. Lo ! this we have searched out, so it is ;
Hear it, and do thou lay it to heart.

Verse 1.—“The holy ones,” the angels. Men and angels will alike be unable to defend thee in thy anger. Eliphaz seems to describe the punishment of men such as he supposed Job to be.

V. 5.—“Up to the thorns.” The thorn-hedge planted for the protection of the crop against cattle.

V. 7.—“Sparks,” lit., children of flame.

V. 26.—“In full age.” C. C. quotes Milton, “Till like ripe fruits, thou drop into thy mother’s lap.”

CHAPTERS VI.-VII.

Job admits that his words are hasty, but justifies them by the extremity of his agony. Despairing of restoration he prays for death, his consolation being that he had never denied God. He enlarges on the absence of sympathy on the part of his friends, and their unjust accusations. He affectingly describes his dreadful sufferings, so that death would be welcome, and is expected. He admits his sinfulness in the sight of God, but claims pardon from his mercy, and reiterates his despair of life.

CHAPTER VI.

1. And Job answered and said :
2. Would that my wrath were thoroughly weighed,
And my calamity lifted in the balance together.
3. For now it would be heavier than the sand of the sea,
Therefore my words are hasty.
4. For the arrows of the Almighty are within me,
The poison whereof drinketh up my spirit,
The terrors of God array themselves against me.
5. Doth the wild ass bray over (his) grass ?
Doth the ox low over his fodder ?
6. Can the insipid be eaten without salt ?
Or is there taste in the white of an egg ?
7. What my soul refuseth to touch,
Is (become) my loathsome food.
8. Oh that my request might come to pass,
And that God would grant my desire.
9. Yea, that God would be pleased to crush me,
That he would let loose his hand and cut me off.
10. Then this might yet be my consolation,
And I could exult in my unsparing pain,
That I had not disowned the words of the Holy One.

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11. What is my strength, that I should endure?
And what is my end, that I should prolong my
patience?
 12. Is my strength the strength of stones?
Is my flesh brass?
 13. Is not my helplessness in me?
And my soundness driven out from me?
 14. To him that is melted (with grief) pity is due from
his friend,
Or he may forsake the fear of the Almighty.
 15. My brethren have been deceitful as a brook,
As valley-streams that pass away:
 16. Which are blackish by reason of ice,
In them is hid the snow;
 17. At the season they flow off, they vanish,
When it is hot, they are dried up out of their place.
 18. The paths of their course are crooked,
They come to waste, and perish.
 19. The caravans of Tema looked,
The companies of Sheba waited for them:
 20. They were ashamed to have entertained the hope,
They came up to them and were confounded.
 21. Thus now ye are of nought,
Ye saw my terror, and were afraid.
 22. Did I say, give unto me?
Or out of your substance make a present on my
behalf?
 23. Or deliver me from the hand of the enemy?
Or redeem me from the hand of the oppressor?
 24. Teach me and I will be silent,
And cause me to understand my error.

25. How forcible are upright words !
But what doth your reproving prove ?
26. Do ye invent words for reproof,
Whilst the sayings of the despairing are counted as
wind ?
27. Surely ye cast lots for the fatherless,
And dig a pit for your friend.
28. And now if it please you, look at me
And see if I lie to your face.
29. Turn I pray, let there be no injustice,
Yea turn, there is yet righteousness in my cause.
30. Is there iniquity in my tongue ?
Cannot my sense (palate) discern what is evil ?

Verse 2.—“ My wrath,” referring to Eliphaz, chap v. 2. Job argues that the hastiness of his expressions might be excused, if his sufferings were duly considered.

V. 6.—“ White of an egg,” some render, purslain broth, *i. e.* what is insipid. My feelings are the natural expression of my misery.

V. 13.—“ My helplessness,” *lit.*, my no-help.

V. 15.—This description corresponds with the Hauran, in which winter torrents rush with great impetuosity through the ravines. C. C.

V. 18.—“ Paths,” some render caravans, but this seems needless.

V. 27.—“ Cast lots,” as inhuman creditors who at the debtor’s death, seize the persons of his children, and take their shares by lot. C. C.

CHAPTER VII.

1. Is there not a term of service for frail man upon the earth?
Are not his days as the days of an hireling?
2. As the servant longeth for the shadow,
And the hireling waiteth for his wages;
3. So am I made to possess months of misery,
And nights of trouble are measured out to me.
4. If I lie down and say, when shall I arise?
Then the evening lengthens itself out,
And I am full of tossings till the dawn.
5. My flesh is clothed with vermin and clods of dust;
My skin stiffens and discharges:
6. My days are swifter than a weaver's shuttle,
And pass away without hope:
7. Remember that my life is but a breath,
Mine eye shall never again see good:
8. The eye that seeth me shall look on me no more;
Thine eye is upon me, and I am not.
9. The cloud passeth by and vanisheth,
So he that goeth down to Hades shall not come up again.
10. He shall return no more to his house,
And his place shall know him no more.
11. Even so I will not refrain my mouth,
I will speak in the anguish of my spirit,
I will complain in the bitterness of my soul.
12. Am I a sea, or a monster of the deep,
That thou settest a watch over me?
13. When I say, my bed shall comfort me,
My couch shall ease my sighing:

14. Then thou scarest me with dreams,
And terrifiest me with visions :
15. So that my soul chooseth strangling,
Death, rather than this emaciated frame.
16. I melt away, I shall not live forever ;
Let me alone, for my days are but a breath.
17. What is frail man that thou dost magnify him ?
And that thou dost set thine heart upon him ?
18. That thou dost visit him every morning,
And try him every moment ?
19. Why dost thou not look away from me,
And dost not give me a respite, while I take my
breath ?
20. I have sinned ; what shall I do unto thee, O pre-
server of man ?
Why dost thou set me as a mark for thy assault,
And I live to be a burden to myself ?
21. And why dost thou not pardon my transgression,
And pass over mine iniquity ?
For now I shall lie down in the dust,
And when thou hast sought me early,
Lo ! I am no more.

Verse 5.—An exact description of the progress of Job's disease. C. C.

V. 7.—See Psalms xxxix. 6, and lxii. 9.

V. 9.—"To Hades." "To the grave." A. V. But the word for *grave* is different. Sheol in Job and in the Psalms is the place of spirits after death. See Acts ii. 27, and 1 Pet. iii. 19.

V. 12.—"Monster of the deep." Not a whale specially, but any monstrous creature in the sea, or on land.

V. 15.—"Emaciated frame." Lit. my bones, *i. e.* bare bones.

V. 17.—Imitated in Ps. viii. and cxliv., but in a different sense.

V. 18.—"Take my breath." A momentary respite. Lit. "till I swallow my spittle."

CHAPTER VIII.

With similar arguments, but with more vehemence, and, if possible, less feeling for Job, Bildad, the second speaker, after a severe reproof of Job, dwells on the certain punishment and insecure state of the wicked; and to make Job feel the sting of the application, he specially alludes to the death of Job's children, as cut off in the midst of their sins, promising restoration to Job on his confession and repentance.

1. And Bildad the Shuhite answered and said :
2. How long wilt thou speak these things,
And the sayings of thy mouth be like a strong wind ?
3. Will God pervert judgment ?
Will the Almighty pervert justice ?
4. If thy children have sinned against him,
Then doth he give them over to the hand (consequences) of their transgressions.
5. Yet if thou thyself will seek God early,
And make thy supplication unto the Almighty :
6. If thou be pure and upright,
Even now will he wake up on thy behalf,
And will make thy righteous dwelling prosperous.
7. So that thy former estate shall be of small account,
And thy latter end shall increase mightily.
8. For ask now of the former generation,
And apply thyself to the research of their fathers ;
9. For we are but of yesterday, and know nothing,
For our days are but a shadow upon earth.
10. Shall not they instruct thee, speak to thee,
And bring forth words out of their heart ?
11. Can the rush (papyrus) grow without marsh ?
Can the flag increase without water ?

12. When it is yet in its greenness, and unplucked,
It will wither before any other herb.
13. So are the ways of those who forget God,
And the hope of the impious shall perish.
14. Whose confidence shall be cut asunder,
And his trust a spider's house :
15. He shall lean on his house, and it shall not stand,
He shall grasp it, but it shall not abide.
16. He is full of sap in the eye of the sun,
And his suckers stretch out over his garden :
17. His roots twine round the heap,
And feel the abode of stones :
18. Yet if one destroy him from his place,
It shall deny him, "I never saw thee."
19. Lo ! this is the joy of his house,
And out of the dust shall others grow.
20. Lo ! God will not reject the upright,
And will not take the wicked by the hand :
21. Till (or even yet) (*i. e.* if thou be upright) he will fill
thy mouth with laughter,
And thy lips with a cry of joy :
22. They that hate thee shall be clothed with shame,
And the tent of the wicked shall be no more.

Verse 11.—The words rendered *rush*, *grow* and *flag*, are Egyptian. C. C. See the Excursus on Exodus in "Speaker's Commentary." Three similes are here introduced, to show the short-lived prosperity of the wicked man, as it is implied that Job was ; the decay of water-plants, deprived of moisture ; the spider's house, easily destroyed by hand ; the succulent plant, spreading itself rapidly and taking root even among the stones, where it finds moisture, but is rooted up by man.

V. 17.—"Feel the abode of stones." I understand this, not of the stones stopping its growth and killing it, but of the habit

of trees of certain kinds to force their roots even among rocks, and to prefer rocky places. In the forests of New Brunswick, I have often seen that precipitous rocks are clothed with trees of large size, which find moisture in crevices invisible to the eye, where one can discover no soil to nourish them. "They feel," and even luxuriate in the "abode of stones," until man "destroys them from their place." By a bold figure, the hole where the tree grew is represented as denying that it was ever there, so complete is the uprooting. It is curious to observe that trees planted by natural selection among "the stones," are often averse to a more luxurious soil, wither and die.

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CHAPTERS IX.-X.

Job admits the truth that man cannot be justified in the sight of God by his own righteousness. But he is altogether perplexed by God's dealings with him. He acknowledges his power and wisdom, and confesses his inability to plead with God on the ground of merit; but he cannot understand God's severity of affliction. Nay, he observes the same inexplicable dealing in respect to others. The innocent are punished, and the wicked promoted. "Alas!" he cries, "were I to plead my cause before Him, how could I expect the Almighty to understand me? What Arbiter, what Mediator is there, to lay his hand upon, God and man, and to plead man's cause? If this could be, I might speak and not be afraid, for I am not conscious of the crime imputed to me." Thus does this great mind feel after, and almost anticipate, the central truth of the Gospel, that "there is one God, and one Mediator between God and man, the man Christ Jesus." By how sure a connection, arising out of God's insight into the deep longings of frail man, are the earliest and the latest books of Scripture bound together? But this flash of light only lightens on Job for a moment, and he returns to his misery again. In despair, he begins to reason with God as to the apparent injustice of his dealings; reminds him of man's weakness, of his own integrity, of the mercy of a Creator, and only asks for one pitiful look upon his misery. "Oh that God would either cut me off at once, or let me have some respite from my sufferings before I go hence and return no more." In no part of Holy Scripture is there so awful a picture of a poor wounded soul, struggling for comfort, but unable to find it out of Christ; looking on death as the only solace, yet unable to see more than a land unknown, "a land of murky darkness, as the gloom of the shadow of death, without form and void, wherein the very light is gloom." With this wail of suffering humanity, unsurpassed in its sublime terror, the death-knell of all human hope, we contrast the soothing words of the Gospel of Peace, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." "Them that sleep in Jesus will God bring with him."

CHAPTER IX.

1. And Job answered and said :
2. Of a truth I know that is so,
And how should man be justified before God ?
3. If he choose to plead with him,
He cannot answer Him one of a thousand.
4. He is wise in heart, and mighty in strength,
Who hath hardened himself against Him, and prospered ?
5. Who removeth the mountains unawares,
Who overturneth them in his anger :
6. Who maketh the earth to tremble out of its place,
So that its pillars rock :
7. Who speaketh to the sun, and it shineth not,
And setteth a seal upon the stars :
8. Who stretcheth out the heavens alone,
And walketh upon the mountainous waves of the sea :
9. Who maketh Arcturus, Orion and the Pleiades,
And the chambers of the south :
10. Who doeth great things past finding out,
Yea, wonderful things without number :
11. Lo ! He passeth by me, and I see him not,
He glideth past, and I cannot discern him :
12. He snatcheth away, who can turn him back,
Who can say unto him, what doest thou ?
13. God will not withdraw his anger,
The proud rebels are bowed beneath him :
14. Much less would I answer Him,
And choose my words to plead with him.
15. Whom if I were justified, I would not answer,
I would make my supplication to my judge,

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16. Were I to summon him that he might answer,
I could not be sure that he would hearken to my
voice.
17. He who overwhelmeth me with a tempest,
And multiplieth my wounds without cause :
18. He doth not permit me to take breath,
For he filleth me with bitternesses.
19. If one speak of strength, lo ! it is he,
If of judgment, who will summon me (to plead) ?
20. If I be justified, my mouth will condemn me,
Even were I upright, it would prove me perverse.
21. Even were I upright, I would not recognize myself,
I would abhor my life.
22. It is all one, therefore I say it,
The upright and the wicked he destroyeth (alike),
23. If the scourge slay suddenly,
At the perplexity (or calamity) of the innocent he
mocketh.
24. The earth is given into the hand of the wicked,
He covereth the faces of the judges thereof,
If it be not He, then who is it ?
25. Now my days are swifter than a courier,
They flit away, and see no good.
26. They glide past like the ships of reeds,
As the eagle swoopeth upon its prey.
27. If I should say, I will forget my complaint,
I will abandon my gloom, and brighten up :
28. I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
29. (But) suppose I am guilty,
Why do I then labour in vain ?

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30. If I wash myself with snow-water,
And cleanse my hands with lye :
31. Yet wilt thou plunge me in the pit,
And mine own clothes shall abhor me.
32. For he is not a man, as I am, whom I could answer,
That we should come together to judgment ;
33. There is no arbiter between us,
To lay his hand upon us both.
34. Let him take his rod from me,
And let not his fear terrify me.
35. I would speak, and not be afraid,
For I am not conscious to myself (of wrong).
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Verse 7.—“Who speaketh to the sun, and it shineth not.” This may refer to eclipses, which must have been observed in Job’s days, unless the words refer to the supernatural darkness sent upon the Egyptians, which seems doubtful. “Sealeth up the stars.” Modern astronomers report the disappearance of known stars, which is a curious confirmation of the accuracy of the description.

V. 9.—“Arcturus, Orion and Pleiades.” The Hebrew names are given in the margin of our Bible. The word *Ash*, for *Arc-turus*, is said by Niebuhr to be still used in the East. The word *Pleiades* alludes to the season when mariners usually thought it safe to sail in ancient times. There are seven principal stars in this constellation visible to the naked eye, but seventy-eight stars have been discovered in the group. The Hebrew word *Kimah* signifies cluster. Homer, *Iliad* xviii, line 483, alludes to *Arcturus*, to which, he says, is given the additional name of “the wain.” The chambers, or inner “chambers of the south,” where other constellations are visible, not seen in the Northern hemisphere.

V. 13.—“Proud rebels.” Lit., helpers or associates of *Rahab*; the word is often connected with *Egypt*.

V. 16.—“Summon him.” Job often borrows words from judicial pleadings. See chap. xxiii. 3-7, and especially xxxi. 35-37.

Vs. 20, 21.—The expressions are obscure. The probable meaning is, that God would detect impurity even in an upright life, so much so, that he would be condemned out of his own mouth; and that though he previously supposed himself perfect, when weighed in the balance of God's judgment, he would not know himself again; he would abhor what before he approved.

V. 22.—“It is all one,” etc. Notwithstanding his previous admission, Job holds fast to his conclusion, that “there is one event to the righteous and the wicked;” no equitable decision in this life.

V. 24.—“Coverest the faces of the judges thereof.” Blinds their eyes so that they do not discern right and wrong.

V. 27.—“Brighten up.” This word is the same used in Ps. xxxix. 14, and rendered “recover my strength;” a figure taken from the dawn.

V. 35.—“I am not conscious to myself” (of wrong), exactly adopted by St. Paul, 1 Cor. iv. 4, “I know nothing by, *i. e.* against, myself.”

CHAPTER X.

1. My soul is weary of my life :
I will give way to my plaint,
I will speak in the bitterness of my soul.
2. I will say unto God, do not hold me guilty,
Make me to know wherefore thou contendest with
me.
3. Is it good for thee that thou shouldest oppress,
That thou shouldest despise thy handiwork,
And shine upon the counsels of the wicked ?
4. Are thine eyes of flesh ?
Seest thou as frail man seeth ?
5. Are thy days as the days of frail man ?
Are thy years as the days of man ?
6. That thou searchest after my fault,
And inquirest for my sin ?

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7. Though thou knowest I am not wicked,
And there is none that can deliver out of thy hands :
 8. Thy hands have made me and fashioned me together
round about,
And yet thou dost swallow me up :
 9. Remember, I pray, that thou hast moulded me as
clay,
And wilt bring me again to dust.
 10. Hast thou not poured me out as milk,
And curdled me as cheese ?
 11. With skin and flesh hast thou clothed me,
With bones and sinews hast thou knit me together.
 12. Life and favour thou hast vouchsafed me,
And thy visitation hath watched over my breath.
 13. Yet these things hast thou hidden in thy heart,
I know that this is thy purpose.
 14. If I have sinned, thou hast watched over me,
And wilt not hold me innocent of my transgression.
 15. If I have done wickedly, woe is me !
If I have done righteously, I cannot lift up my head,
I am full of shame ; yet look thou on my misery.
 16. And should my head lift up itself, thou liest in wait
for me as a lion,
And again shewest thy marvellous judgments on me.
 17. Thou renewest thy witnesses against me,
And multipliest thy inflictions upon me :
A host of successive troubles are against me.
 18. Yea, why came I out of the womb,
Why gave I not up the ghost, when no eye saw me ?
 19. I had been as though I had not been,
Borne from the womb to the grave.

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20. Are not my days few? let him desist, let him withdraw from me,
That I may brighten up a little,
21. Before I go hence, and return no more,
Unto a land of darkness, and the shadow of death.
22. A land of murky darkness, as the gloom of the shadow of death,
Without order, where the very light is gloom.
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Verses 8 to 12.—See the repetition of this idea in Ps. cxxxix. 12 to 16.

V. 16.—“Should my head lift up itself,” etc. So B. W. and C. C. The A. V. is very obscure.

Vs. 21, 22.—The most wonderful picture in the Bible of the gloom of death, and of the unknown land into which the soul passes, if not enlightened by the hope of the Gospel.

CHAPTER XI.

This piteous wail of Job is answered by Zophar, the most impetuous, inconsiderate, and unfeeling of his friends. After a severe censure on Job's mocking, idle words, he reiterates the argument of Eliphaz, openly charges Job with concealed crime, hints at his obstinacy and folly, and promises him restoration on his putting away his iniquity. We have continually to bear in mind, that the points in the argument between Job and his friends were, whether Job was a man of upright life, and whether his sufferings were an evidence of the divine displeasure. An ! the points raised by Job were, the certainty that wicked men were not always punished and the righteous rewarded before death, his consciousness of his own integrity, his desire that God would grant him a hearing, and his inability to understand the reason of his sufferings. These important questions Zophar, in ignorance, or in passion, passes by without notice.

1. And Zophar the Naamathite answered and said :
2. Shall one full of words not be answered,
And shall a loquacious man be justified ?
3. At thy idle words shall men hold their peace,
Yea, shalt thou mock, and there be none to shame thee ?
4. For thou sayest, " My discourse is pure,
And I am clean in thine eyes."
5. But would that God would speak,
And open his lips unto thee.
6. And tell thee the secrets of wisdom,
That his counsel is manifold,
So that thou mightest know that God remits to thee
some of thy guilt.
7. Canst thou attain to the insight of God ?
Canst thou attain to the perfection of the Almighty ?
8. High as heaven, what canst thou do ?
Deeper than Hades, what canst thou know ?

9. Broader than the earth is its measure,
And wider than the sea.
10. If he assail and imprison, and call to judgment,
Then who can hinder him ?
11. For he knoweth worthless men,
And seeth iniquity 'ere man is aware.
12. Yet empty (or vain) man may be made wise,
And a wild ass's colt may be born a man.
13. If thou apply thine heart,
And stretch out thine hands unto Him :
14. If iniquity be in thine hand, put it far from thee,
And let not sin dwell in thy tent :
15. Then shalt thou lift up thy face without spot ;
Thou shalt become steadfast, and shall not fear,
16. For thou shalt forget thy misery,
And remember it as waters that pass away.
17. And a life brighter than noonday shall arise,
Thick darkness shall be as the morning :
18. And thou shalt trust, because there is hope,
And shalt look around, and rest securely.
19. And thou shalt lie down, with none to alarm thee,
Yea, many shall make suit unto thee.
20. But the eyes of the wicked shall fail,
And their place of refuge shall perish,
And their hope shall be the breathing out of life.

Verse 6.—Ephesians iii. 10, "The manifold wisdom of God." Ecclesiasticus xlii. 24, "All things are double one against another, and he hath made nothing imperfect."

V. 12.—This verse may be taken either as in A. V., an insinuation of the obstinacy of Job, or as a recommendation to leave off his perverseness (like that of an ass-colt), and learn wisdom. "Born a man;" become gifted with human intelligence.

V. 15.—"Steadfast," or firm ; lit., molten ; hard as cast metal, applied to the scales of the crocodile, chap. xli. 15.

CHAPTERS XII., XIII., XIV.

These repeated taunts, with no substantial answer to Job's main argument, greatly exasperate him against his accusers. He appeals to his past life in a tone of righteous indignation; and in his turn assails his friends, admitting all that they said of the glory and wisdom of God as mere elements of religion. He turns from his friends to plead with a more righteous judge, with God himself. He has such confidence in Him, that he will trust Him even in death. He is sure that He will admit his integrity. He implores God to hear him, without crushing him by His power. He appeals to His knowledge of man's weakness, not to refuse the cry of the poor frail creature that lies helpless at His feet. He reminds Him that there is no hope of vindication for man on earth after brief life is ended, and then passionately and imploringly calls on God, if he must die, at least to hide him in Hades, and appoint a set time when his trial shall take place, and his integrity be made known. This trial he would patiently wait for; he would answer to God's summons, and await His just decision. But of his own life, or restoration, he saw no hope whatever. It is astonishing to find so many deep and holy truths in this address, mixed with ignorance of the real purposes of God. His firm conviction of God being his Saviour; his confession of his own sinfulness in God's sight; his belief in a resurrection, for man only sleeps "till the heavens are no more", (which is substantially the doctrine of St. Peter, 2 Ep. iii. 12, 13); his glimpse into the land "very far off," beyond the grave, "the secret place," where "the souls of the righteous are in the hand of God, and there shall no evil touch them;" his conviction that there is a "fixed time," when God will remember and visit his saints: these are marvellous proofs of the blessed effects of trial on Job's mind, and that he is, under God's leading, able to descry, though dimly, the glorious manifestation that was yet to come.

1. And Job answered and said :
2. In sooth ye are the people,
And wisdom shall die with you.

3. I also have understanding as well as you,
I fall not short of yourselves,
And with whom are not such things as these?
4. Must I be mocked of my friends,
I, that called upon God and he answered me,
I, the just, upright man, laughed to scorn?
5. Contempt for woe is the thought of one at ease,
It waiteth for those who stumble.
6. The tents of the destroyers are in peace,
And they are secure who provoke God:
Into whose hands God bringeth abundance.
7. But ask now of the beasts, and they will teach thee,
And of the fowls of the heaven, and they will tell
thee.
8. Or speak to the earth, and it will teach thee,
And the fish of the sea will declare unto thee.
9. Who hath not known all these things?
That the hand of Jehovah hath done this?
10. In whose hand is the life of every living thing,
And the breath of all mankind.
11. Doth not the ear try words,
Even as the palate tasteth its food?
12. With the hoary head is wisdom,
And length of days is understanding.
13. With Him is wisdom and might,
His is counsel and understanding.
14. Lo! he destroyeth, and there is no rebuilding,
He shutteth up a man, and none openeth.
15. Lo! he withholdeth the waters, and they are dried up,
He letteth them loose, and they overthrow the earth.
16. With Him is strength, and prudence,
The deceived and the deceiver are His.

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17. He leadeth counsellors away stripped (of understanding),
And maketh judges infatuated.
 18. He looseth the girdle of kings,
And bindeth their loins with a bond.
 19. He leadeth their priests captive (spoiled),
And overthroweth the mighty.
 20. He depriveth the trusted of speech,
And taketh away the discernment of the aged.
 21. He poureth contempt upon princes,
And looseneth the girdle of the strong.
 22. He revealeth deep things out of darkness,
And bringeth into light the shadow of death.
 23. He maketh nations great and destroyeth them,
He enlargeth nations, and straiteneth them.
 24. He taketh away the heart of the chieftains of a land,
And causeth them to wander in a pathless waste.
 25. They grope in darkness and without light,
And he maketh them wander as a drunken man.
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Verse 5.—The verse is obscure, and may be rendered otherwise; but this seems to me the best translation. Rosen. renders, He that is ready to stumble is as a lamp extinguished in the thoughts of a prosperous man. The thought, in either translation, is the same.

CHAPTER XIII.

1. Lo ! all this mine eye hath seen,
Mine ear ^{h^ah} heard and understood it.
2. As ye know, I know, even I,
I am not inferior unto you.
3. But as for me, unto the Almighty will I speak,
And I desire to plead with God.
4. Surely ye are framers of lies,
Physicians of no value, all of you.
5. Would that ye would altogether be silent,
And it should be counted your wisdom.
6. Hear now my reasonings,
And attend to the pleadings of my lips.
7. Will ye speak iniquity on behalf of God ?
And on His behalf utter falsehood ?
8. Will ye show him favour ?
Will ye plead God's cause ?
9. Will it be well when He searches you out ?
Can ye deceive Him, as frail man is deceived ?
10. He will severely reprove you,
If ye secretly show him favour.
11. Will not His excellency make you afraid ?
And His terror fall upon you ?
12. Your wise saws are maxims of ashes,
Your defences are defences of clay.
13. Be silent before me, and let me speak,
And come on me what will.
14. Come what will, I will take my flesh in my teeth,
I will put my life in my hand.
15. Behold, should He slay me, I will trust in Him,
Only my ways will I defend before His face.

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16. Yea, He is my salvation,
For an impious man shall not come into His presence.
17. Hearken diligently to my words,
And to my delaration with your ears.
18. Lo! now I have set my cause in order,
I know that I shall be justified.
19. Who is he that can contend with me?
Were it so (that I were proved guilty), I should be
silent, and give up the ghost.
20. Only two things do not unto me,
Then I will not hide myself from thy presence.
21. Remove thy hand from me,
And let not thy terror affright me.
22. Then summon me, and I will answer,
Or I will speak, and do thou reply.
23. How many are my iniquities and my sins?
Make me to know my transgressions and my sins.
24. Why hidest thou thy face,
And countest me for thine enemy?
25. Wilt thou scare a driven leaf?
And chase the dry stubble?
26. For thou writest bitter things against me,
And makest me to inherit the iniquities of my youth.
27. Thou putttest my feet in the stocks,
And watchest all my paths,
And drawest a line round the soles of my feet.
28. And he, as a rotten thing, consumeth,
Like a garment that is moth-eaten.
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Verse 10.—*i. e.*, take a side ye know to be wrong, from fear of God's power.

V. 14.—“I will put my flesh in my teeth,” etc. I will expose myself to any peril, rather than not utter what I know to be true.

V. 28.—Job seems here to contemplate himself from without, drawing a picture of his own misery.

CHAPTER XIV.

1. Man that is born of a woman is of few days,
Full of disquiet.
2. As a flower he cometh up and is cut down,
He fleeth as it were a shadow, and abideth not.
3. Yea on such an one wilt thou open thine eyes,
And wilt bring me into judgment with thyself?
4. Who can bring a clean thing out of an unclean?
Not one.
5. If his days are determined,
If the number of his months is with thee,
If thou hast set him a fixed time that he cannot pass,
6. Then look away from him, that he may have respite,
Till he enjoy, as a hireling, his day (of rest).
7. For there is hope for a tree, if it be cut down, yet it
will sprout again,
And its sucker shall not fail.
8. If its root in the earth wax old,
And its stock in the ground be dead,
9. At the scent of water it will sprout,
And put forth boughs as a plant.
10. But man dieth and wasteth away,
Yea man giveth up the ghost, and where is he?
11. The waters fail from the lake (sea),
And the stream is withered and dried up.
12. So man lieth down and riseth not,
Till the heavens be no more they shall not arise,
Nor be awaked out of their sleep.
13. O that thou wouldest hide me in Hades,
And keep me in secret till thine anger turn,
That thou wouldest appoint me a set time, and re-
member me !

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14. If a man die, will he live again?
All the days of my warfare would I wait, till my
change were come.
15. Thou shouldest call, and I would answer thee,
Thou wouldest long after the work of thine own
hands.
16. But now thou numberest my steps,
Dost thou not keep watch over my sins?
17. Thou sealest up my transgressions in a bag,
And sewest up mine iniquities.
18. And even as the mountain falleth and crumbleth
away,
And the rock is removed out of its place:
19. The waters wear away the stones,
The floods wash away the soil of the earth,
Even so the hope of frail man thou destroyest.
20. Thou overwhelmest him forever, and he is gone:
Thou changest his aspect, and sendest him away.
21. His sons come to honour, but he knoweth it not.
And they are impoverished, and he understandeth
it not of them.
22. Only in his own flesh shall he grieve,
And his soul upon him shall mourn.
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Verse 2.—See Ps. xc. 5, 6, and Isaiah xl. 6, 7.

V. 13.—Hades, not the grave. Job here anticipates what the author of the book of Wisdom teaches: "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise, they seemed to die, and their going from us to be destruction; but they are in peace." See also Ps. xxxi. 18.

V. 22.—"His soul upon him," as in Ps. xlii. 12, "Why art thou my soul disquieted upon me?" The soul, agitated by contending emotions, lying as a burden on the spirit, the nobler part of man. See Dr. Kay,—Appendix to his version of the Psalms.

CHAPTER XV.

We now reach a second series of addresses on the part of Job's friends, and Eliphaz begins. But his former gentleness has deserted him. He replies in the spirit of Zophar; accuses Job of folly, rashness, impiety, hypocrisy, and declares that he is proved guilty out of his own mouth. Reiterating his former topics on the weakness and sinfulness of men in general, he enlarges on the sure and terrible judgment of the wicked, but in such terms as indirectly point to Job as the criminal.

1. And Eliphaz the Temanite answered and said :
2. Shall the wise man reply with empty knowledge,
And fill his belly with the East wind ?
3. Reasoning with words that have no profit,
And speeches that have no force in them ?
4. Surely thou castest off piety,
And withholdest devout meditation before God.
5. For thine iniquity teacheth thy mouth ;
And thou choosest the tongue of the crafty.
6. Thine own mouth shall prove thee guilty, and not I,
And thy lips shall witness against thee.
7. Wast thou the first man born ?
And before the hills wast thou brought forth ?
8. Didst thou hear the secret counsel of God ?
And dost thou reserve wisdom to thyself ?
9. What dost thou know that we know not ?
What dost thou understand which is not also with us ?
10. Both the greyhaired and aged are among us,
Much older than thy father.
11. Are the consolations of God too small for thee,
And the words gently spoken to thee ?
12. Why does thy heart carry thee away,
And why do thine eyes wink ?

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13. That thou turnest thy spirit against God,
And utterest such speeches from thy mouth ?
14. What is frail man that he should be pure,
And one born of woman, that he should be justified ?
15. Lo ! he trusteth not in his holy ones,
And the heavens are not pure in his eyes !
16. How much less in one who is loathsome and un-
clean,
A man drinking in iniquity like water ?
17. I will shew thee, hearken to me,
For this have I seen and will declare.
18. Which wise men have told,
And have not hid it, from the days of their fathers,
19. To whom alone the earth was given,
And no stranger passed through their midst.
20. All the days of the wicked he torments himself,
And the number of his years is reserved to the op-
pressor.
21. A sound of terrors is in his ears,
In his prosperity a spoiler shall come upon him.
22. He hath no sure hope to return out of darkness,
And he is watched for of the sword :
23. He wandereth for bread ; where is it ?
He knoweth that the day of darkness is close at
hand :
24. Trouble and anguish terrify him,
They overpower him, as a king ready for the on-
slaught :
25. For he stretched out his hand against God,
And against the Almighty he magnified himself.
26. He ran against Him with stubborn neck,
With the thick bosses of his bucklers :

27. For he covered his face with fatness (lived in luxury),
And made thick flesh upon his loins :
28. Therefore he dwelleth in desolate cities,
In houses where there are no inhabitants,
Which are destined to become heaps.
29. He shall not be rich, nor shall his substance last,
Nor shall his possessions extend upon the earth.
30. He shall not depart out of darkness,
The flame shall dry up his branches,
And by the breath of His (God's) mouth shall he
be carried away.
31. Let not the deceived trust in vanity,
For vanity shall be his recompense :
32. Before his time it (retribution) shall be fulfilled,
And his branch (palm branch) shall not be green.
33. He shall shake off, like the vine, his sour grape,
And shall cast his flower like the olive.
34. For the congregation of the impious shall be barren,
And fire shall devour the tents of bribery :
35. He conceived mischief, and brought forth iniquity,
And his inward part prepared deceit.
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Verse 19.—This evidently refers to a patriarchal age.

V. 20.—A limited number of years, during which he may oppress ; but his punishment is sure.

CHAPTERS XVI.-XVII.

Stung by these unjust and bitter reproaches, Job retorts upon his friends, that their arguments were entirely beside the mark. Despairing of all earthly comfort, he returns to his own terrible suffering. Unable to distinguish between God, who permitted the trial for his own good, and that of others, and Satan, who wrought the trial by his own malignity, he uses expressions which would have been true if applied to the evil one, but are unbecoming and presumptuous when applied to the Almighty. Again he pleads for a hearing, such as "man would gain from his friend." In the most marvellous picture of mingled feelings of despair, cries for a hearing, keen sense of indignities offered him, a single flash of conviction shines forth, that, in some unknown way, his affliction will be a benefit to others; and then he sadly returns to the old terror of death before his integrity can be proved. The address closes—

"Where is my hope? my hope, who can see it?"

"I and my hope shall go down to Hades,
Where there is altogether rest in the dust."

CHAPTER XVI.

1. And Job answered and said :
2. I have heard many such things :
Wearisome comforters are ye all.
3. Will there be an end to windy talk ?
Or what provoketh thee that thou (so) answerest ?
4. I also could speak as ye do,
If your soul were in my soul's stead,
I could heap together words against you,
And could shake my head at you.
5. I could strengthen you by mere words,
And the solace of my lips should restrain your grief.
6. Though I speak, my anguish is not restrained,
And if I forbear what (pain) will leave me ?

7. Surely now He (God) hath worn me out,
Thou hast desolated all my household.
8. And thou hast bound me fast,
Which is a witness against me,
My leanness riseth up, and maketh answer before
my face.
9. His wrath teareth and persecuteth me,
He gnasheth upon me with his teeth,
Mine enemy sharpeneth his eyes upon me.
10. They gaped upon me with their mouths,
They smote me on the cheek reproachfully,
They gathered themselves together against me.
11. God hath shut me up into the hand of an evil one,
And into the hands of the wicked he hath thrown
me headlong.
12. I was at ease, but he hath broken me asunder,
He laid hold of me by the neck, and dashed me to
the ground,
And hath set me up for his mark.
13. His archers surround me,
He cleaveth my reins and spareth not,
He poureth my gall to the earth.
14. He breaketh me with breach upon breach,
He rusheth upon me as a mighty man.
15. I sewed sackcloth upon my skin,
I thrust my horn with shame into the dust.
16. My face is inflamed with weeping,
And on my eyelids is the shadow of death.
17. Not for any deed of violence in my hands,
Yea, my prayer is pure.
18. O earth, cover not my blood,
And let there be no place to hide my cry.

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19. Yea, now behold, my witness is in heaven,
And my testimony on high.
 20. My friends are my scorers,
But mine eye poureth out tears unto God.
 21. O that one might plead with God,
Even as a son of man (pleadeth) with his friend !
 22. For my few years will pass away,
And I shall go by the path whence I shall not return.
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Verse 9.—True, if Job's words were applied to Satan, his real enemy. His description in verse 10 is a wondrous type of a nobler, a divine sufferer. See Ps. xxii. 13.

CHAPTER XVII.

1. My breath is spent, my days are extinct,
The grave is (ready) for me.
2. Are there not mockers with me ?
And doth not mine eye dwell in their provocations ?
3. Be thou my surety for me with thyself,
Who else will strike hands with me ?
4. For thou hast hid their heart from understanding,
Therefore thou shalt not exalt them (decide in their
favour).
5. He who giveth his friends to be despoiled,
Even the eyes of his children shall fail.
6. And he hath made me a byeword of the people,
And I am as one in whose face they spit.
7. Mine eye also is dim through sorrow,
And my limbs are all of them as a shadow.
8. The upright shall be astonished at this,
And the innocent shall stir himself up against the
impious.

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9. And the righteous shall hold fast his way,
And he that hath clean hands shall increase in strength.
10. But as for you all, return now (to your accusations)
and proceed,
For I cannot find a wise man among you.
11. My days are passed away,
My purposes are broken off,
The possessions of my heart.
12. They change night into day,
Light is near (they say) in the face of darkness.
13. If I (patiently) wait, Hades is my house (or home),
I shall spread my bed in darkness.
14. To corruption I cry, thou art my father;
To the worm, thou art my mother and my sister;
15. And where then is my hope?
Yea, my hope, who can see it?
16. To the bars of Hades shall they go down,
When together there is rest in the dust.
-

Verse 3.—The surety in a judicial trial “accepted the responsibility by shaking hands with the person he represented.” C. C.

V. 6.—The A. V. is unintelligible here. Some render “in whose presence they spit.” “Then did they spit in his face and buffeted him.”

Vs. 8, 9.—A momentary gleam of hope and joy.

V. 16.—This melancholy conclusion seems to harmonize with the preceding verses. There is no hope for me in this life, for I and my hope shall go down to Hades together, and rest altogether in the dust.

CHAPTER XVIII.

Bildad follows with a more vehement and cruel attack upon the sufferer, supposing (as there seems no reason to doubt) that by the wicked man is meant Job himself. He advances no new argument, passes by all Job's statements of fact, and dwells, with apparently malicious pleasure, on the entire uprooting of Job's family, leaving nothing behind him but a dishonoured name. It is a remarkable proof of the patience of Job that he did not, as men who think themselves unjustly accused often do, retort on his accusers by insinuating that they had been guilty of the same crimes themselves. Job only attacks their arguments.

1. And Bildad the Shuhite answered and said :
2. When then will ye make an end of words ?
Consider, and afterwards we will speak.
3. Why are we counted as beasts,
Thought vile in your eyes ?
4. O thou that rendest thine own self in thine anger,
At thy bidding shall the earth be forsaken,
And the rock removed from its place ?
5. Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine ;
6. Light shall become darkness in his tent,
And his lamp over him shall be extinguished.
7. His mighty strides shall be straitened,
And his counsel shall cast him down :
8. For he is cast into the net by his own feet,
And upon a snare he maketh himself to walk.
9. The gin shall lay hold of him by the heel,
The trap shall bind him fast ;
10. A noose is hidden for him in the ground,
A gin for him in the path.

11. His terrors shall affright him on every side,
And shall harass him to flight,
12. Famine shall be his strength,
And destruction ready at his side.
13. The first-born of death shall devour his skin,
Devour the limbs of his body :
14. His confidence shall be torn away from his tent,
And it (the calamity) shall bring him to the king of
terrors :
15. It shall dwell in his tent, no longer his,
Brimstone shall be scattered over his habitation.
16. His roots shall be dried up beneath,
And his branches shall wither above.
17. His memory shall perish from the earth,
And he shall have no good name abroad (without).
18. They shall drive him from light into darkness,
And chase him out of the world.
19. He shall have no son or grandson among his people,
No survivor in his sojournings :
20. At his day, they that come after him shall be amazed,
As they that before him were struck with horror.
21. Surely these are the dwelling places of the wicked,
And this is the place (condition) of him that know-
eth not God.

Verse 17.—1 Tim. iii. 7, "Moreover, he must have a good report of them that are without."

CHAPTER XIX.

We now come to one of the most important chapters in the book. After an earnest remonstrance with his friends on their utter want of sympathy, and the injustice of their reproaches, Job returns to the old subject of his miseries; the tokens of God's hand in his suffering, the refusal of God to answer his appeal, the desertion of his kinsfolk and acquaintance, the insolence of his servants, the estrangement of his wife, the abhorrence on the part of old and young of his strange and terrible malady, the frightful spectacle of his emaciated limbs; he implores one glance of pity, one word of real feeling for his wretchedness. But his friends are silent. With them, he is a criminal, deserving all he suffers. Then, as if by a sudden inspiration, there breaks forth from the depths of his soul such a mighty burst of faith as we scarce find in any other sufferer (save one) in the whole Bible. Affliction seems to have done its work. He is driven by the fire of suffering, by his utter helplessness, and the absence of all succour from his fellow-men, to cast himself wholly upon God; he is forced to realize that there must be in God a love which will acknowledge, and pity, and vindicate him, as well as a power which punishes him. The eye of faith pierces the veil, and looks beyond the grave. There he can again behold his God standing to receive and vindicate His servant. Let death do its worst, let this poor wasted body, "THIS," he calls it, too wretched for a name, be utterly broken in pieces; yet out of his restored flesh he knows that he shall see his deliverer with his own eyes. "How does my inmost soul pine for that blessed sight!" In Ps. cxix. 81, lxxxiv. 2, lxix. 3, cxliii. 6, we see the same longing, the same holy earnestness. Job can say no more but to utter a word of warning to his friends. There is a judgment awaiting them, as well as himself. It may be well to observe that, in the construction of the passage, we should neither attribute too much nor too little to the words of Job. In the rugged grandeur of the original, we may not be able to find all that a Christian reader sees in the graceful and flowing English of our authorized version. But we may lawfully put upon the ancient prophecy the Christian sense which the light of the Gospel has thrown upon it;

while we should hesitate to believe that Job understood truth of which even the Apostles were ignorant before the Resurrection of our Lord. On the other hand, I see no reason to doubt Job's full belief in his own resurrection, and in seeing God face to face after death, though he failed to grasp the full meaning of the term Redemption.

1. And Job answered and said :
2. How long will ye afflict my soul,
And bruise me with (your) words ?
3. These ten times have ye reproached me :
Ye are not ashamed to crush me.
4. And be it, in truth, that I have erred,
My error is lodged with myself.
5. If in truth ye will magnify yourselves against me,
And will argue against me to my reproach :
6. Know then that God hath wrested me from my way,
And hath surrounded me with his net.
7. Lo ! I cry out of wrong, but am not answered,
I exclaim, and there is no judgment.
8. My way he hath hedged up that I cannot pass,
And he set darkness on my paths :
9. He hath stripped my glory from me,
And hath taken the crown from my head :
10. He hath broken me down on every side, and I am
gone,
And hath torn up my hope as a tree :
11. His anger is hot against me,
And he counteth me for his enemy.
12. His troops advance together,
And raise their mound against me,
And encamp round my tent.
13. My brethren he hath removed far from me,
And my acquaintance are verily estranged from me.

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14. My kinsfolk have failed me,
And my familiar friends have forgotten me.
15. The inmates of my house and my handmaidens
count me for a stranger,
I am an alien in their eyes.
16. I called to my servant, and he gave me no answer,
Though I besought him with my mouth.
17. My breath was strange to my wife,
And my entreaties to the children of my mother's
womb.
18. Even young children spurn me,
When I rise up, they speak against me.
19. All my intimate friends abhor me,
And the one I loved is turned against me :
20. My bones cleave to my skin and my flesh,
And I am escaped with the skin of my teeth.
21. Have pity on me, have pity on me, ye my friends,
For the hand of God hath touched me.
22. Why do ye persecute me as God,
And are not content with my flesh ?
23. Oh would then that my words were written,
Would that in a record they were engraven,
24. With an iron pen and lead, deep cut in the rock for
ever.
25. I surely know that my redeemer liveth,
And at the last, shall arise over the dust.
26. And after my skin they destroy this (body),
Yet from out my flesh shall I see God :
27. Whom I shall see for myself,
And mine eyes shall behold, and no stranger,
For which my inmost soul is consumed with longing.

28. Yet ye say, wherein do we persecute him?
Yea the root of the matter is found in him.
29. Be ye afraid of the sword :
For (God's) wrath is the avenger of iniquities,
That ye may know that there is a judgment.
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Verse 4.—“My error is lodged with myself.” Ye will not suffer. I must bear the penalty.

V. 6.—“Wrested me from my way.” My calamity is God's doing, not, as you say, the consequence of my sin. B. W.

V. 21.—One wonders that any heart could resist such an appeal to pity; yet on that very account that he was “smitten by God,” they would not pity him. He must be left to die. C. C.

V. 22.—“Satisfied with my flesh.” Is not my misery sufficient? Must you add to it by reproaches and unjust accusations? Ps. xxvii. 2.

V. 23.—“Printed in a book.” A. V. conveys a very misleading sense to the ordinary reader.

V. 25.—“I surely:” the “I” is emphatic: I, on my part. “My Redeemer.” Though Job could not realize all the glorious truths of which this word reminds us, yet as the word “Goel” signifies a near kinsman, a protector, an avenger of blood, the word “Vindicator” is not sufficient. Redeemer and redemption are the ordinary renderings. “The angel that redeemed me from all evil.” Gen. xlviii. 16. “In after time:” it is also rendered “the last,” as in Isaiah xlv. 6; but in such instances, the word “first” is put in opposition to it. “Arise over the dust,” either as conqueror, or as guardian over Job himself, over the grave. “After my skin they destroy:” the agents of destruction are not specified: A. V. supplies the word “worms.” “This.” I understand Job to point to his emaciated body, like a mere skeleton, as in chapter xvi. 8, “My leanness riseth up.” Elsewhere, he calls his body “my bones.” High authorities render the word “*thus*,” but it seems to me a more vivid poetic picture to retain the word “*this*,” without his naming it.

V. 26.—“Out of my flesh.” He looks as an observer from the stand-point of his body, now risen again (for Job has no hope whatever of escaping death), and beholds his God. “Whom I

shall see for myself;" he is sure of his bodily identity; no other eyes but his own shall see, he is the same "I" who before was afflicted. "My inmost soul is consumed with longing." "Inmost soul," lit. "my reins within me." The reins are treated as the seat of the affections. The same word is used in Ps. lxxxiv. 2, "My soul pineth away," Ps. lxix. 3, "Mine eyes fail with waiting," Ps. cxix. 81, 82, "My soul pineth away, mine eyes pine away." Ps. cxliii. 7, "My soul fainteth." So truly do the hearts beat in unison that long for the salvation of God. "No doubtful meaning of any words can efface from this passage the doctrine of the resurrection of the flesh." Dr. Pusey on Daniel, p. 504.

Vs. 28, 29.—Ye continue to load me with unjust accusations, inasmuch as the root of the matter, the real guilt, is proved by my suffering; whereas ye should yourselves be afraid of God's anger: which was shown afterwards to be true. Chap. xlii. 7.

CHAPTER XX.

This is Zophar's last speech, and he exhausts himself in his violence. It is evident that every word is intended to be applied to Job; and there is a coarseness, a sensuousness in the images he employs, which would render them peculiarly offensive to the sufferer. In this apparently indirect way, he now accuses Job of hypocrisy, oppression, theft, gluttony, and miserly meanness. This, however, prepares the way for Job's full vindication of himself in subsequent chapters.

1. And Zophar the Naamathite answered and said :
2. Assuredly my thoughts suggest an answer,
And by reason of the eagerness within me,
3. I hear the reproof which is to shame me,
And out of my understanding my spirit will reply.
4. Knowest thou (not) this of old,
From the time that man was placed upon earth ;
5. That the triumphing of the wicked is brief,
And the joy of the impious but for a moment ?
6. Though his height mount up to heaven,
And his head touch the clouds ;
7. Like his own dung he shall perish forever,
They that saw him shall say, Where is he ?
8. As a dream he shall fly away and not be found,
And shall flit as a vision of night.
9. The eye that looked upon him shall see him no more,
And his place shall no more behold him.
10. His children shall court the favour of the poor,
And his hand shall restore (to them) his goods.
11. His bones are full of his hidden sins,
And it shall lie down with him in the dust,
12. Though wickedness be sweet in his mouth,
(Though) he hide it under his tongue ;

13. Though he spare it, and will not let it go,
But hold it in his cheek :
14. His food in his bowels is turned (to poison),
It is gall of asps within him :
15. He hath swallowed down riches, and shall disgorge
them,
God shall drive them out of his belly :
16. He shall suck the poison of asps,
The viper's tongue shall slay him.
17. Let him not think to see the rivers,
The flowing streams of honey and milk :
18. The fruit of his toil shall he restore, and not devour,
According to the abundance shall be the restitution
thereof,
And he shall not rejoice.
19. Because he oppressed, forsook the poor,
Stole a house which he never builded ;
20. Because he knew no rest in his heart,
With his greed he shall not escape.
21. Because nothing was spared in his gluttony,
Therefore his prosperity shall not endure.
22. In the fulness of his abundance he shall be in straits,
All the power of trouble shall come upon him.
23. It shall come to pass that to fill his belly, God shall
cast upon him burning wrath,
And shall rain it upon him for his food.
24. If he flee from an iron weapon,
A bow of brass shall transfix him.
25. (If) he draweth out (the arrow) and it cometh out
of his body,
And the glittering weapon from his gall ;
He is gone, terrors are upon him.

26. Entire darkness is reserved for his treasures,
A fire not blown shall devour him.
It shall consume what remains in his tent.
27. The heaven shall reveal his iniquity,
And the earth shall rise up against him ;
28. The increase of his house shall depart,
His wealth scraped together, in the day of his judgment.
29. This is the portion of a wicked man from God,
The heritage decreed by God.
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Verse 22.—“The power of trouble,” or “every hand of the sorrowful,” whom he oppressed. C. C.

V. 25.—“He is gone; deadly terrors are upon him.” The imperfect tense in Hebrew here presents a vivid picture. As the wretch is drawing out of his body the deep-seated arrow, he draws the life-blood with it, and he begins to faint away; “*he is gone*,” as we say; his strength is spent; death’s terrors are upon him.

V. 26.—“A fire not blown.” Coming from an unseen source; sent from heaven.

CHAPTER XXI.

Job now enters more fully into the question of the temporal prosperity of the righteous and of the wicked. He asserts that the wicked are often prosperous, and die without any reverses. He endeavours to meet the argument, that the children suffer, by the reply that the sinner is too selfish to be moved by their suffering, and often escapes altogether himself. He introduces the doctrine of a general judgment in the life to come, "when the wicked are brought forth at the day of wrath." Meanwhile, not only do the wicked prosper, but they are borne in state to the tomb, and mausoleums are erected to their memory. Their followers are as many as their predecessors. So that the argument of his friends falls to the ground. Here we observe that Job is in full accord with St. Paul, Rom. ii. 6 to 11, as well as with many other passages in the New Testament.

1. And Job answered and said :
2. Hearken diligently unto my words,
And let this be your consolation (to me).
3. Bear with me, and I will speak,
And after my word thou mayest mock.
4. Is my complaint to man ?
If so, why should not my spirit be straitened ?
5. Turn to me and be astonished,
And lay your hand on your mouth.
6. Yea when I remember it, I am terrified,
And trembling seizes my flesh.
7. Why do the wicked live,
Wax old, yea, are mighty in wealth.
8. Their seed is established in their sight together with
them,
And their offspring before their eyes.
9. Their houses are safe from fear,
And the rod of God is not upon them.

10. Their bull gendereth, and faileth not,
Their cow calveth, and doth not miscarry.
11. They send forth their little ones like sheep,
And their children skip for joy.
12. They lift up their voice to the timbrel and harp,
And rejoice at the sound of the pipe.
13. They end their days in prosperity,
And in a moment go down to Hades.
14. And they say unto God, "Depart from us,
For we delight not in the knowledge of thy ways.
15. "What is the Almighty, that we should serve him,
And what profit is it, that we should make suit unto
him?"
16. Lo! their prosperity is not in their own hand;
May the counsel of the wicked be far from me!
17. How oft is it, that the lamp of the wicked is put out,
And their destruction cometh upon them?
That God apportioneth sorrows in his anger?
18. That they become as straw before the wind,
And as chaff which the whirlwind scattereth?
19. (But ye say) God layeth up his affliction for his
children?
Let him repay it to the sinner himself, and let him
feel it.
20. Let his own eyes see his calamity,
And let him drink the wrath of the Almighty.
21. For what careth he for his household, after him,
When his own allotted time is cut short?
22. Is it to God one shall teach knowledge,
When He will judge those that are exalted?
23. This one dieth in his full strength,
Wholly at ease and rest.

24. His sides are full of fat,
And the marrow of his bones is moistened.
25. And this one dieth in bitterness of soul,
And never tasteth good :
26. Together they lie down in the dust,
And the worm covereth them.
27. Behold I know your thoughts,
And the devices wherewith ye do me wrong.
28. For ye say, "Where is the house of the prince?
And where is the tent of the dwelling places of the
wicked?"
29. Will ye not ask them that travel by the way?
And can ye be ignorant of their observations?
30. That the wicked is reserved at the day of calamity,
At the day of wrath they shall be brought forth?
31. Who shall (dare to) declare his ways to his face?
And for what he hath done, who will repay him?
32. Yea, he shall be borne (in state) to the tomb,
And watch shall be kept over the sepulchral pile.
33. The clods of the valley are sweet unto him,
And every man shall draw after him,
Even as there were innumerable before him.
34. How then do ye comfort me in vain,
Seeing that in your answers there remaineth deceit?

Verse 2.—"Let this be your consolation." As you offer me no real solace, at least listen to my answer.

V. 16.—"Lo! their prosperity is not in their own hand." This seems a piece of irony, as Rosenmüller observes: You see how true your assertion is, that the wicked are always punished. Be it so: I do not desire to share their counsels. This resembles Job's other ironical compliment, "In sooth ye are the people, and wisdom shall die with you." Thus understood, it

agrees well with what follows, "How oft," [*i. e.* how seldom] "is the lamp of the wicked put out," etc.

V. 22.—"He shall judge those that are exalted." See 1 Cor. vi. 3, "Know ye not that we shall judge angels?"

V. 28.—"Where is the house of the prince," etc. You build your argument solely on my calamity.

V. 31.—"Declare his way to his face." Who will venture publicly to charge a wicked wealthy man with his crimes? Like Dives, he is buried in state, and a mausoleum is raised to his memory. Job's description is just as accurate in the present day. "Every man shall draw after him:" he has innumerable followers, and a host of predecessors.

CHAPTER XXII.

Eliphaz makes his last address, evidently irritated. He plainly charges Job with oppressing and even robbing the poor, with refusing hospitality, crushing the widow and orphan, with contempt of God. All this, as far as appears, on the mere evidence of his being a great sufferer. It is true that he promises a restoration, but this is on condition that he confesses the crimes laid to his charge. By the irony of events, Eliphaz himself is one of the "guilty," whom Job is appointed by God to "deliver," when he offers burnt-offerings, and intercedes for his friends, according to the will of God.

1. And Eliphaz the Temanite answered and said :
2. Can a man profit God ?
Surely a wise man profiteth (only) himself.
3. Is it any pleasure to the Almighty that thou art righteous ?
Is it a gain to him, that thou makest thy ways perfect ?
4. For fear of thee will he reason with thee ?
Will he enter with thee into judgment ?
5. Is not thy wickedness great ?
And is there any end to thine iniquities ?
6. For thou hast bound thy brother by a pledge without cause,
And hast stripped the naked of their clothing.
7. Thou hast not given water to the weary to drink,
And hast refused bread to the famishing.
8. And the strong man, the land was his,
And the man in authority dwelt in it.
9. Thou hast sent widows away empty,
And hast crushed the arms of orphans.
10. Therefore snares are round about thee,
And sudden fear troubleth thee.

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11. Or a darkness, so that thou canst not see,
And an outpouring of waters cover thee.
12. Is not God in the height of heaven?
And behold the summit of the stars, how high they
are,
13. And thou sayest, "What doth God know?
Can He judge through the thick darkness?"
14. "Thick clouds are his covering that he seeth not,
And he walketh in the vault of heaven."
15. Wilt thou keep the old path,
Wherein wicked men have walked?
16. Who were seized by an untimely end,
Their foundation flowed away as a river.
17. Who said unto God, Depart from us,
And what can the Almighty profit us?
18. Yet he filled their houses with good;
I say then, "The counsel of the wicked be far from
me!"
19. The righteous shall see it and rejoice,
And the innocent will laugh him to scorn.
20. See (they say), whether our adversaries are not de-
stroyed,
And their wealth the fire has devoured.
21. Acquaint now thyself with Him and be at peace,
Thereby good shall come unto thee.
22. Receive now the law from his mouth,
And lay up his sayings in thine heart.
23. If thou wilt return to the Almighty, thou shalt be
built up,
Thou shalt put away wickedness from thy tent.
24. Thou shalt lay up ore more than the dust,
Yea (gold of) Ophir among the stones of the brooks.

25. And the Almighty shall be thy confidence,
And thou shalt have treasures of silver (gotten by
labour),
 26. For there thou shalt delight thyself in the Almighty,
And shalt lift up thy face unto God.
 27. Thou shalt pray unto him, and he shall hear thee,
And thou shalt pay thy vows.
 28. Thou shalt decide on a matter, and it shall stand,
And light shall brighten on thy ways:
 29. When men are cast down, thou shalt say,
"Let there be lifting up;"
And the lowly he will save.
 30. The guilty he will deliver,
Yea, he shall be delivered by the pureness of thy
hands.
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Verse 18.—"I say then," etc. It is my place, not yours, to say, "the counsel of the wicked be far from me," for in the destruction of the sinners by the flood you see an example of God's punishment of the wicked. Eliphaz is trying to turn Job's own words against himself. The transition of thought is rapid, and the A. V. very obscure. He continues in the next verses to confirm his argument by the same instance of divine justice.

V. 25.—"Treasures of silver." Silver obtained with great labour.

V. 30.—The A. V. is unintelligible. "Shall deliver the not-innocent, *i. e.* the guilty." The Septuagint and Vulgate both miss the sense, rendering, "He shall deliver the innocent;" the very opposite to what is intended. The prediction of Eliphaz was fulfilled, but Eliphaz himself, not Job, was the guilty man delivered.

CHAPTERS XXIII.-XXIV.

In reply, Job again most earnestly pleads for a hearing by the Almighty Judge: declares his confident trust that he shall be acquitted; and utters the noble sentiment, which St. Peter repeats, and which contains the true solution of his difficulty: "He hath tried me, I shall come forth as gold." He then addresses himself to the question between himself and his opponents, "Does God invariably reward the righteous, and punish the evil doer in this life?" He adduces instances of oppressors, plunderers, robbers, murderers, adulterers, burglars, as oftentimes dying unpunished. No times of retribution are invariably laid up for them.

CHAPTER XXIII.

1. And Job answered and said :
2. Even to-day is my complaint bitter,
Yet my stroke (my suffering) is heavier than my
groaning.
3. O that I knew where I might find Him,
That I might come to his dwelling place :
4. That I could order my cause before him,
And fill my mouth with pleadings !
5. That I could know the words he would answer me,
And understand what he would say unto me !
6. Would he contend with me in the greatness of his
strength ?
Nay, even He would give heed to me :
7. There might the upright plead with him,
And I should be acquitted finally by my judge.
8. Lo ! I turn forward, and he is not there,
Behind me, and I cannot perceive him :
9. On the left hand, where he worketh, and I see him
not,
He veileth himself on the right hand, and I do not
behold him :

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10. Surely he knoweth the way that is with me,
He hath tried me, and I shall come forth as gold.
 11. My foot hath held to his steps,
His way have I kept, and have not turned aside ;
 12. The commandment of his lips, and have not turned
back,
I have laid up the words of his mouth more than
my own good pleasure.
 13. But he is unchangeable, and who can turn him ?
What his soul willeth, even that he doeth.
 14. For that which is appointed for me He will accom-
plish,
And many such things are with Him.
 15. Therefore at His presence am I troubled,
I consider, and am terrified at Him.
 16. For it is God that maketh my heart soft,
And the Almighty who terrifieth me.
 17. Because he hath not cut me off before the darkness
(of my affliction),
And hath not hidden the gloom from my sight.
-

Verse 12.—“My own good pleasure.” The word signifies a fixed portion of labour, time, or food (hence A. V. necessary food), or an habitual custom or law. I take it as the law Job laid down to himself, which he placed in subordination to the precepts of God.

CHAPTER XXIV.

1. Why are not times of retribution treasured up by
the Almighty,
And they who know him, do not see his ways?
2. Some remove landmarks, they steal a flock and
pasture it.
3. They lead away the ass of the fatherless,
They take in pledge the ox of the widow.
4. They turn the needy out of the way,
The poor of the land are made to hide themselves
together.
5. Behold as wild asses in the desert they go to their
work,
Rising early in the morning in quest of prey:
The desert is food for him and for his children.
6. In the tilled land they gather fodder,
And glean the vintage of the wicked.
7. Naked they lodge all night unclad,
And without covering in the cold.
8. They are drenched with the mountain storms,
And for lack of shelter they cling to the rock.
9. Some snatch the fatherless from the breast,
And take a pledge of the poor man's clothing.
10. They go naked without clothing,
And famished they bear the sheaf.
11. Within their walls (of their oppressors) they press
out oil,
They tread the wine-vats and are athirst,
12. Out of the city men groan,
And the soul of the wounded crieth out.
Yet God heedeth not their prayer.

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13. Others are men who rebel against the light,
They consider not its ways, and abide not in its
paths.
14. The murderer riseth before daybreak,
And killeth the poor and needy,
And in the night is as a thief.
15. The eye of the adulterer also waiteth for the dusk,
Saying, "No eye shall see me,"
And putteth a veil upon his face.
16. (Another) breaks through houses in the dark,
In the daytime they seal themselves up,
They know not the light.
17. For to one and all the morning is the shadow of
death,
For each recognizes the terror of the shadow of death.
18. He trips lightly, as on the face of the waters,
Their portion is cursed in the earth:
They turn not to the path of the vineyards.
19. (As) drought and heat absorb snow-waters,
So Hades (swalloweth up) sinners.
20. The womb shall forget him, the worm shall feed
sweetly on him:
He shall no more be remembered, and wickedness
shall be broken as a tree.
21. (Others) devour the barren who bear not,
And do no good to the widow.
22. He even draggeth off the mighty by his strength,
He (the mighty) ariseth, and is not sure of life.
23. (God) has given to him to be in security and he
leans upon it,
Yet his eyes are upon their ways.

24. They are exalted for a little while, and then are not,
and are destroyed :
Like all others they are gathered,
And as the tops of the ears of corn they are cut off.
25. And if it be not so then, who will convict me of
untruth,
And prove my words to be nothing worth ?
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Verse 12.—“Heedeth not their prayer.” Some render “imputeth not the wrong.”

V. 16.—“Seal themselves up,” to escape detection. “Recognizes the terrors of the shadows of death,” when the light appears, and he is afraid that he shall be discovered and seized.

V. 18.—“He trips lightly,” etc. The stealthy walk of the burglar. “Turn not to the path of the vineyards,” where they might find honest labour, but walk in by-paths, where they are not observed.

CHAPTER XXV.

Bildad has nothing whatever to reply, but he utters a few truisms in a pompous tone, which have all been urged previously, and then all the three friends are silent. They have exhausted their arguments, and have entirely failed to silence Job, or to answer him.

1. And Bildad the Shuhite answered and said :
2. Dominion and fear are with Him,
Who maketh peace in his high places.
3. Is there any number of his hosts ?
And on whom doth not his light arise ?
4. How then shall frail man be justified in God's sight ?
And how accounted pure that is born of woman ?
5. Behold even to the moon, and it shineth not :
And the stars are not pure in his eyes.
6. How much less frail man, a worm,
And the son of man, a reptile !

CHAPTERS XXVI.-XXXI.

Job then takes up the discourse alone. As his friends seemed to express a doubt of his belief in the power and wisdom of the Creator, and treated him as if he were an infidel, he deals with this subject at length, showing that he both knew and believed as much as his opponents. He returns to the question of his own integrity, which is to himself as much a truth as the wisdom of God, and further declares his detestation of the ungodly. With a view, perhaps, to show that he did not differ from his opponents in believing the certain eventual punishment of the wicked, though not their invariable punishment in this life, he describes in words that have appeared to some inconsistent with his former argument, the evils that will fall on the wicked and their posterity. Only, he would argue, this is not the invariable law of God's providence. That Job is not conscious of any inconsistency in his argument seems proved by the expression—

“What is the hope of the impious, though he get wealth,
When God shall summon his soul?”

This last clause seems to show that much of what he now said may be referred to a judgment after death, though in many instances, judgment goes before death.

Job has now cleared the way for a full exhibition of the guiding principle of his life, in answer to the unworthy charges laid against him. The whole desire of my life (he seems to say) has been to search for heavenly wisdom and to obey its dictates, as the duty and the happiness of man. He compares with this, man's eager search for hidden treasure; for gold and precious stones, which had found a marketable value long before the first attempt to coin money. But of what value to the soul of man is this eager thirst for riches? The one law I have ever striven to keep before my mind is this:

“The fear of the Lord, that is wisdom;
And to depart from evil, is understanding.”

Then (chap. xxix.) he lays bare the whole aim of his life in the days of his prosperity and dignity, showing that the great principles of man's duty to his neighbour were fully understood, even in the earliest times, for the picture of life is entirely

patriarchal, and does not belong to the later days of the Jewish monarchy. With this, his former state, he contrasts his present condition. He is the sport, the byword, the laughing-stock of those "abjects," those pariahs of society, those nameless wretches, huddled together in caves and holes of the earth, who had been expelled from their homes and driven into the desert. His fierce disease, his gnawing and unresting pain meets with no human sympathy, and saddest of all,

"I cry unto THEE, but THOU answerest me not:

I stand to pray; but THOU gazest upon me!"

Death is imminent, and there is no hope of life.

He continues (chap. xxxi.) to shew us his sense of the necessity of purity in the inmost soul. Lust and idolatry, deceit and oppression, injustice, and indifference to the wants of the poor, covetousness, and trust in wealth, have been alike abhorred by him, even in thought; and revenge, so dear to the Arab heart, has never darkened his soul. He appeals to those who knew him best, "the inmates of his tent," if his hospitality was not extended to every wayfarer. "Armed strong in honesty," but with some tinge of self-righteousness, he even challenges the Almighty to a decision, and speaks as one who could meet him in a court of judicature, and would come near to him with "the princely heart of innocence." The sacred writer, however, has more to tell us. Job must not only be vindicated, but Job must be humbled.

CHAPTER XXVI.

1. And Job answered and said :
2. How hast thou helped him that hath no strength ?
How hast thou succoured the feeble arm ?
3. What counsel hast thou given to the unwise ?
And hast imparted sound advice in abundance ?
4. To whom hast thou addressed thy words ?
And whose spirit came forth from thee ?
5. The shades tremble beneath ; the waters, and they
that dwell therein.

6. Hades is naked before Him, and the abyss hath no covering.
7. Stretching out the firmament over the empty space,
And hanging the earth upon nothing,
8. Binding the waters in his thick clouds,
So that the cloud doth not burst under them.
9. Veiling the face of his throne,
Spreading his cloud thereon.
10. Graving a circle over the face of the waters,
To the confines of light and darkness:
11. The pillars of heaven tremble,
And are amazed at his reproof.
12. By his strength he stilleth the sea,
And by his understanding he tameth its pride.
13. By his spirit the heavens are shining,
His hand hath formed the flying serpent.
14. Lo! these are the outskirts of his ways,
And how small a whisper is heard of him;
But the thunder of his power who can understand?

Verse 5.—“The shades tremble.” The transition is exceedingly abrupt, and it is rendered more obscure by the A. V., but it may be thus explained: Job, considering the brief address of Bildad as scarcely worth an answer, as it does not touch the question between himself and his opponents, takes the words (as it were) out of Bildad’s mouth, and proceeds to give many proofs of the power and wisdom of the Almighty, which Bildad has omitted. After a short reproof of Bildad, he suddenly takes up the same subject, and shows that not only in Heaven above, but in Hades beneath, the power of God is felt. The very shades, the abode of the dead, “rephaim,” tremble before Him.

Verse 7.—“The firmament.” Lit. the north, or north-pole. “Hanging the earth upon nothing.” This passage is a sufficient answer to those who think that the Hebrews imagined the earth to be supported on solid pillars, because the word “pillars” is

sometimes applied to the earth. In no place of Holy Scripture are the conclusions of science more clearly anticipated.

V. 10.—“A circle,” *i. e.* the horizon.

V. 12.—“Stilleth the sea.” I prefer this to “moveth” or “agiteth,” for the second member of the parallelism guides us generally to the right sense of the first. So the Septuagint.

V. 13.—“Are shining.” Lit., are brightness. “Formed the flying serpent.” The word rendered “formed,” is so translated in Ps. xc. 2. See also Job xxxix. 1; Ps. xxix. 9. B. W. renders wounded, and so the Septuagint, “His hand hath wounded the apostate dragon.” The parallel clause would lead me to think that Job alludes to a constellation.

CHAPTER XXVII.

1. And Job continued his parable, and said :
2. As God liveth who depriveth me of my acquittal,
As the Almighty (liveth) who embittereth my life :
3. While my whole breath is in me,
And the spirit of God is in my nostrils :
4. So surely shall my lips speak no iniquity,
And my tongue shall utter no deceit.
5. Far be it from me that I should judge you to be
right,
Until my last breath, I will not cast away my integrity from me.
6. I will hold fast to my uprightness, and will not let
it go,
My heart shall not reproach me all my days (past).
7. Let my enemy be as the wicked,
And he that riseth up against me as the evil man.
8. For what is the hope of the impious, though he get
wealth,
When God shall summon his soul ?

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9. Will God hear his cry, when distress cometh upon him?
 10. Will he delight himself in the Almighty?
Will he call upon God at all times?
 11. I will instruct you concerning the hand of God,
The dealings of the Almighty I will not conceal.
 12. Lo! ye all of you have seen it;
Wherefore then do ye utter mere vanities?
 13. This is the portion of a wicked man from God,
And the inheritance which oppressors shall receive
from the Almighty.
 14. If his children be multiplied, they are for the sword:
And his offspring shall not be filled with bread.
 15. His survivors shall be buried by death:
And his widows shall make no lamentation.
 16. Though he heap up silver as dust,
And prepare clothing as clay;
 17. He shall prepare it, and the righteous shall be clothed
with it,
And his silver the innocent shall inherit.
 18. He hath built his house as the moth,
And as the booth the watcher frameth.
 19. The rich man lieth down, and shall not be gathered
(to his rest),
He openeth his eyes, and he is no more.
 20. Terrors pursue him as a deluge,
A whirlwind hurrieth him off by night.
 21. An east wind carrieth him away and he is gone;
And whirleth him out of his place.
 22. (God) casteth it upon him unsparingly,
Though he strive never so much to escape out of
his hand.

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23. Men shall clap their hands at him,
And shall hiss at him out of his place.
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Dismissing his opponents, for Zophar has nothing more to say, Job now reviews the whole controversy, continues his "parable," or discourse on knotty, intricate questions, as the word is used in Ps. lxxviii. 2. "I will open my mouth in a parable; I will declare hard sentences of old;" enigmas. See 1 Cor. xiii. 12.

Verse 15.—"Buried by death." No friends, no mourners, no widow to stand by; death only to entomb the corpse. C. C.

CHAPTER XXVIII.

1. Surely there is a vein (or mine) for silver,
And a place for gold (which) they refine.
2. Iron is taken out of the earth,
And ore is molten into copper.
3. He (the miner) setteth an end to darkness,
And searcheth to its extreme limits,
The stone (hid in) darkness, and the shadow of
death.
4. He sinketh a shaft far from the settler,
Unaided by the foot, they hang suspended far from
men.
5. The earth by their toil produceth food,
And underneath it, it is turned up as by fire.
6. Its stones are the place of sapphires,
And he hath nuggets of gold.
7. That path no bird of prey knoweth,
Nor hath the vulture's eye scanned it.
8. The sons of pride have not trodden it,
Nor the lion passed over it.

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9. He (the miner) putteth forth his hand to the hard
rock,
He overturneth mountains by the roots.
 10. He cleaveth channels among the rocks,
And his eye beholdeth every precious thing.
 11. The streams of waters he bindeth from dripping,
And hidden treasures he bringeth to light.
 12. But wisdom,—whence cometh it?
And where is the place of understanding?
 13. Frail man knoweth not its worth,
Neither is it found in the land of the living.
 14. The depth saith, "It is not in me:"
And the sea saith, "It is not with me."
 15. Choice gold cannot be given in exchange for it,
Nor silver weighed as its price.
 16. It cannot be valued for the gold of Ophir,
With the precious onyx, or the sapphire.
 17. Gold and crystal cannot equal it,
Nor can it be exchanged for vessels of pure gold.
 18. No mention shall be made of coral or of crystal,
For the possession of wisdom is above pearls (or
rubies).
 19. The topaz of Ethiopia cannot equal it,
Nor shall it be weighed with pure gold.
 20. And wisdom,—whence cometh it?
And where is the place of understanding?
 21. Seeing it is hid from the eyes of all living,
And concealed from the birds of heaven.
 22. Destruction and death say,
With our ears we have heard a rumour (thereof).
 23. God understandeth its way,
And he knoweth its place.

24. For he looketh to the ends of the earth,
He seeth under the whole heaven.
25. To make weight for the wind,
And the waters he adjusteth by measure :
26. When he made a law for the rain,
And a path for the flash of the thunder voices.
27. Then he beheld, and numbered it,
He prepared it, yea, and also searched it out.
28. And unto man he said—
Lo ! the fear of the Lord, that is wisdom,
And to depart from evil (is) understanding.

Verse 6.—“Nuggets.” Lumps.

V. 8.—“Sons of pride,” *i. e.* fierce beasts of prey.

V. 10.—“Channels,” *i. e.* adits, so called by miners. The chapter accurately describes the process of mining, as well known to the Egyptians. Such mines were in existence at the time of the Exodus.

V. 11.—“Dripping.” Lit., “weeping;” a term still in use among miners.

Vs. 18, 19.—The names of the jewels cannot be determined with accuracy, but the general sense is plain. C. C.

CHAPTER XXIX.

1. And Job continued his parable and said :
2. Oh that I were as in months past,
As in the days when God preserved me.
3. When his lamp shone upon my head,
And by his light I walked in darkness.
4. As I was in the days of my prime,
When the favour (counsel) of God was on my tent.
5. When the Almighty was yet with me,
And my children were around me.
6. When I washed my steps in butter,
And the rock poured out for me rivers of oil.

7. When I went through the gate to the city,
In the Broadway I prepared my seat.
8. The young men saw me and hid themselves,
And the aged arose, (and) stood.
9. Princes refrained from speaking,
And laid their hand upon their mouth.
10. As to the voice of the nobles, it was hidden,
And their tongue clave to the roof of their mouth.
11. When the ear heard, then it blessed me,
When the eye saw, it bore witness to me.
12. For I delivered the poor from the oppressor,
The fatherless, and him that had no helper.
13. The blessing of the perishing came upon me,
And I made the widow's heart to sing for joy.
14. I clad me in righteousness, and it was my clothing,
My justice was as a robe and diadem.
15. Eyes was I to the blind,
And feet was I to the lame :
16. I was a father to the needy,
And the cause I knew not I searched out.
17. And I brake the jaw-teeth of the wicked,
And plucked the prey from his teeth.
18. And I said, I shall die with my nest,
And multiply my days as the sand :
19. My root will be open to the waters,
And the dew will lodge on my branches :
20. My glory will remain fresh with me,
And my bow will renew its strength in my hand.
21. To me, they gave ear, and waited, and silently expected my counsel.
22. After I had spoken they made no answer,
And my words dropped upon them.

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23. And they waited for me as the rain,
And opened their mouths wide as for the latter rain.
24. If I laughed on them, they believed it not,
And the light of my countenance they caused not
to fall.
25. I chose their way, and sat as head,
And dwelt as a king among a host,
As one who comforteth mourners.

Verse 4.—“My prime.” Lit., harvest.

V. 24.—“The light of my countenance,” etc. Said of Cain,
Gen. iv. 5, 6.

CHAPTER XXX.

1. But now they mock me, who are younger than myself,
Whose fathers I refused to set with the dogs of my flock.
2. Yea, of what value was their strength to me,
In whom their natural vigour had perished?
3. From want and famine emaciated,
That gnaw the desert, sometime desolate and waste.
4. That pluck saltwort off the bushes,
And juniper-root for their food;
5. From the midst (of men) they were driven,
They cried after them as a thief;
6. (Driven) to dwell in dismal valleys,
In caves and holes of the earth:
7. Between the bushes they brayed,
Under the nettles they huddled together.
8. Children of fools, yea nameless children,
They were cast out of the land.

9. And now I am become their song,
And am their byword.
10. They loathe me, they stand far from me,
They refrain not from spitting in my face.
11. For each one of them looseth his rein and afflicteth
me,
And casteth off his bridle in my presence.
12. Upon my right hand the young brood riseth up,
They trip up my feet, and cast up against me their
highways of ruin.
13. They break up my path, they help on my fall,
Themselves the helpless.
14. Like a wide breach they come on,
Beneath the ruins they roll themselves upon me.
15. Terrors are turned upon me:
They pursue mine honour as the wind,
And my dignity is passed as a cloud.
16. And now my soul is poured out upon me,
Days of affliction have laid hold of me:
17. By night my bones are pierced through within me,
And my gnawing pain resteth not.
18. By its great violence my raiment is disfigured,
It girdeth me as the collar of my tunic:
19. It casteth me down upon the mire,
And I am become like dust and ashes.
20. I cry unto Thee, and thou answerest me not,
I stand (for prayer) but thou gazest upon me!
21. Thou art changed to a cruel one to me,
With thy strong hand thou attackest me.
22. Thou liftest me up, and bearest me upon the wind,
And thou dissolvest my substance.

23. For I know that thou wilt bring me down to death,
To the house appointed for all living.
24. Only in his ruinous fall shall not one stretch forth
his hand?
In his calamity shall he not complain thereof?
25. Have I not wept for him whose day is hard?
Was not my soul grieved for the needy?
26. When I looked for good, then evil came,
I hoped for light, and there came thick darkness,
27. My bowels boil and are restless;
The days of my affliction come suddenly upon me.
28. I go blackened, but not with the sun:
I rise up, I cry in public.
29. I am become a brother to jackals,
And a companion to the daughters of the ostrich.
30. My skin is blackened upon me,
And my bones are burned with heat.
31. My harp also is turned to mourning,
And my pipe into the voice of them that weep.

Verse 12.—“Young brood,” a term of contempt.

V. 15.—See Ps. vii. 5.

V. 20.—“Gazest at me,” as not heeding his supplications.

V. 24.—Commentators are much divided as to the meaning of this obscure verse. The words, the construction, and the connection, are alike disputed. I have given Canon Cooke's rendering, and, substantially, Canon Barry's. Bishop Wordsworth renders—

“Only will he (God) not stretch out his hand to help a ruin?
Will not crying reach him in his destruction of me?”

Dathè's translation is—

“May one not pray when God putteth forth his hand?

Will not crying reach him in his destruction of me?”

If this verse be connected with that which follows, Job seems to vindicate his own complaints on the ground that he had often wept for other sufferers.

CHAPTER XXXI.

1. I made a covenant to mine eyes,
And how then could I gaze upon a maiden?
2. Then what would be my portion from God above?
And what my inheritance of the Almighty from on high?
3. Is not destruction to the evil man?
And calamity to the workers of iniquity?
4. Doth He not see my ways,
And number all my steps?
5. If I have walked with vanity,
And my foot hath hasted after deceit—
6. Let Him weigh me in the balances of righteousness,
And God shall know mine integrity.
7. If my step hath declined from the (right) way,
And my heart hath walked after mine eyes,
And if any stain hath cleaved to my hands:
8. Let me sow, and another eat,
And let my produce be rooted out.
9. If my heart hath been enticed after a woman,
And I have laid wait at my neighbour's door,
10. Let my wife grind unto another,
And let others embrace her.
11. For this is a heinous crime,
Yea it is a sin for the judges (to punish).
12. For this is a fire that devoureth to destruction,
And would root out all mine increase.
13. If I have denied justice to my man-servant, or my maid-servant,
When they contended with me:

14. What then should I do when God riseth up,
And when he visiteth, what answer should I return?
15. Did not He that made me, make him also?
Did not one fashion us in the womb?
16. If I have withheld the poor from their desire,
And have caused the eyes of the widow to fail:
17. If I have eaten my morsel alone,
And the fatherless hath not eaten thereof:
18. Nay from my youth he grew up with me as a father,
And I brought her up (the widow) even from my
mother's womb:
19. If I have seen any perish for lack of clothing,
And the needy for want of covering:
20. If his loins have not blessed me,
And he were not warmed with the fleece of my
sheep:
21. If I have shaken my hand against the fatherless,
When I saw my supporters in the gate:
22. Let my shoulder fall from the blade,
And mine arm be fractured from the joint.
23. For God's destruction would be a terror to me,
And because of his majesty I should be powerless.
24. If I have made gold my trust,
And said to fine gold, "My confidence:"
25. If I rejoiced, because my wealth was great,
And because I had gotten much substance:
26. If I looked on the sun, when it shineth,
And the moon walking in brightness:
27. And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
28. Yea, this also is a sin for the judges (to punish),
For I should have renounced God who is above:

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29. If I have rejoiced at the destruction of him that
hated me,
And exulted that evil had found him out : .
30. Yea, I suffered not my mouth to sin,
By demanding his life with imprecations :
31. If the inmates of my tent said not,
Shew us one who has not been plentifully feasted
by him?
32. The stranger lodged not without,
I opened my door to the wayfarer.
33. If I have covered my sin as Adam,
Hiding my iniquity in my bosom :
34. Because I dreaded the great multitude,
And the contempt of the families of the tribes intimi-
dated me,
Then had I been silent, I would not have gone out
of doors.
35. O that one would grant me a hearing !
Behold my signature—that the Almighty would
answer me !
Or that my challenger would write a bill of indict-
ment !
36. If I would not bear it upon my shoulder !
If I would not bind it on me as chaplets !
37. I would recount to him the number of my steps,
I would draw near to him as a prince.
38. If my land cried out against me (as its unlawful
possessor),
If its furrows wept together (over my injustice),
39. If I have eaten its strength without payment,
And caused the soul of its owners to sigh,

40. Let brambles grow instead of wheat,
And noisome weeds instead of barley!
The words of Job are ended.
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Verse 21.—“In the gate.” Where suits were usually decided.

V. 31.—“Shew us one,” etc. The A. V. is obscure. The translation I have given seems to convey the sense of the passage, referring to Job's abundant hospitality.

V. 35.—“My signature.” The answer which I must exhibit in the court of judicature to my accuser, who is also bound to produce his written indictment. “O that mine adversary had written a book,” (A. V.) is entirely misleading.

V. 38.—Job had been charged by Eliphaz with oppression of the poor, chap. xxii, and by Zophar with robbery, chap. xx.

CHAPTERS XXXII.-XXXVII.

Now a new character appears upon the scene, Elihu, a young man, who had been eagerly listening to the whole controversy. With a natural apology for addressing his elders, and with an express admission that they had not met Job's arguments with a satisfactory reply, and that he himself would not argue on their principles, nor would stoop to flatter either Job or his opponents, he proceeds to address Job. Absolutely abandoning the unjust accusations laid against him, he reproves Job for his self-righteousness and presumptuous speeches towards God. For the first time in the controversy, the great purpose of affliction is distinctly brought out. It is "to hide pride from man;" to humble, and to purify him. But Elihu goes further than this. Man not only needs humbling and purifying, but he needs redeeming. He requires a ransom for his soul. In the very wonderful passage in which Elihu develops this thought, he speaks as one inspired with a new Revelation. And we are led to regard it as truly a prophecy of things to come, as the words of Job in the nineteenth chapter, and indeed a more clear prophecy. Job had complained throughout of his need of an arbiter of his cause; he had seemed to regard the Almighty as an adversary; he had asked for one who could lay his hand on both God and man; and now, his prayer is answered. The angel who pleads in behalf of man, who is "one among a thousand," is surely none other than the angel who "redeemed" both Jacob and David from all evil. Gen. xlviii. 15, 16; 2 Sam. iv. 9; Ps. xxxiv. 22: the angel whose name is "Wonderful," "the angel of the covenant," the God who redeems, as well as the man who suffers. See Hosea xiii. 14. And we are as fully entitled to give this sense to the passage as to give a Christian sense to the words of the Psalms, which the Catholic Church has invariably done, both in the Commentaries of the Fathers and by the Liturgical use of the Psalter, and of the Gloria Patri, etc. at the close of every Psalm.

In the next Chapter (xxxiv.), Elihu reproves Job for certain presumptuous speeches, which he quotes without the context, which would have somewhat modified and explained them. When, however, he teaches Job the right use of affliction, he is

preparing Job's mind for the real lesson of humiliation and submission which he was to receive from the mouth of God himself. The concluding words of chap. xxxiv. are, it must be admitted, very harsh, and resemble too nearly the spirit of the three friends of Job. In the latter part of his address, he admits the truth of Job's doctrine of the apparent inequalities of Divine Providence, but counsels submission as the only true course, and, observing the signs of a rising storm, he bids Job "stand still, and consider the wonderful works of God," and learn the nothingness of man.

CHAPTER XXXII.

1. So these three men ceased to answer Job because he was righteous in his own eyes. 2. Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, against Job was his anger kindled, because he justified himself more than God. 3. Also against his three friends was his anger kindled, because they had found no answer, and yet had condemned Job. 4. Now Elihu had waited till Job had spoken, because he was older than himself. 5. When Elihu saw that there was no answer in the mouth of these three men, then his anger was kindled. 6. And Elihu, the son of Barachel the Buzite, answered and said :

I am young and ye are aged :

Therefore I was afraid, and feared to declare what I know in your presence.

7. I said, Days shall speak,
And the multitude of years shall teach wisdom.
8. Nevertheless the spirit which is in man,
Even the inspiration of the Almighty (giveth) understanding.
9. Men of years are not (always) wise,
Nor do aged men understand judgment.

10. Therefore I said, hearken to me,
I will utter what I know; even I.
11. Lo! I waited for your words,
I gave ear to your reasonings,
Till ye had searched out what ye should say.
12. And I gave heed to you,
But lo! there was none that confuted Job,
Or that answered his words among you:
13. Lest ye should say, We have found out wisdom:
God putteth him to flight, not man.
14. And he hath not directed his words unto me,
Nor will I answer him with your arguments.
15. They were confounded, they answered no more,
Words failed them.
16. And (again) I waited, yet they spake not,
For they remained silent, they answered no more.
17. (I thought) I will answer, even I, on my part,
I will utter what I know, even I.
18. For I am full of words,
The spirit within me constraineth me.
19. Lo! my inward part is as wine that hath no vent,
As new wine skins of which each is ready to burst.
20. I will speak, and get me breath,
I will open my lips, and will answer.
21. Let me not, I pray, accept the person of the great,
Nor flatter any man,
22. For I know not to offer flattery;
Speedily would my Maker take me away.

Verse 2.—It would seem that Elihu was related to Nahor, and so eventually to Abraham.

Verses 15, 16.—More than one passage occurs in this book in which the speaker contemplates those whom he is addressing in the third person.

CHAPTER XXXIII.

1. Therefore hear I pray thee, O Job, my words,
And hearken to all that I say.
2. Behold now, I open my mouth,
The words of my tongue are in my palate.
3. My sayings are (from) an upright heart,
And my lips utter what I know sincerely.
4. The spirit of God hath made me,
And the inspiration of the Almighty hath quickened
me.
5. If thou canst, return me an answer,
Set thy thoughts in order before me ; take thy stand.
6. Lo ! I, as regards God, am according to thy model,
I am moulded of clay, even I.
7. Lo ! my terror shall not alarm thee,
And my dignity shall not be heavy upon thee.
8. Surely thou saidst in mine ears,
And the voice of thy words I heard,
9. " I am pure without transgression,
I am clean, and there is no iniquity in me."
10. " Lo ! he findeth occasions of strife with me,
He counteth me as his enemy."
11. " He putteth my feet in the stocks,
He watcheth all my paths."
12. Lo ! this thou hast not said justly,
I will answer thee, that God is greater than man.
13. Wherefore dost thou strive with Him ?
For of none of his ways doth He give account.
14. For God speaketh once, yea twice,
But he (man) observeth it not.

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15. In a dream, in a vision of the night,
When deep sleep falleth on men,
In slumberings on the bed ;
16. Then he openeth the ear of men,
And sealeth their admonition.
17. To withdraw man from his (evil) deeds,
So he hideth pride from man.
18. He keepeth back his soul from the pit,
And his life from passing away by the dart.
19. He is also chastened with pain upon his bed,
And with continual anguish in his bones :
20. So that his appetite (life) abhorreth bread,
And his soul dainty food.
21. His flesh is consumed out of sight,
And his bones which were not seen, are bare.
22. And his soul draweth near to the grave,
And his life to the destroyers.
23. If there be with him [or near him] an interceding
angel,
One who, among a thousand,
Can declare unto man his duty ;
24. Then He is gracious unto him, and he saith, (*i. e.*
the angel),
“ Redeem him from going down to the pit,
I have found a ransom.”
25. His flesh shall be restored fresher than a child's,
He shall return to the days of his youth :
26. He shall pray unto God, and He shall be favourable
to him ;
He shall see his face with joy ;
And he shall restore to frail man his righteousness.
27. He will sing among men, and say,

- I have sinned and perverted the right,
And I was not requited as I deserved.
28. He hath redeemed my soul from passing into the pit,
And my life shall behold the light.
29. Lo ! all these things worketh God oftentimes with
man,
30. To restore his soul from the pit,
To enlighten him with the light of the living.
31. Attend, O Job, hearken unto me :
Be silent, and I will speak.
32. If thou hast any thing to say, answer me,
Speak, for I desire thy justification.
33. If not, do thou hearken to me ;
Hold thy peace, and I will teach thee wisdom.

Verses 23, 24.—“If there be with him an interceding angel.” The word rendered “angel” signifies one deputed, or sent by another. Where the sender is God, it is always rendered “angel” in A. V. Where the sender is man, it is rendered “messenger.” Here, as the work of the angel is far above that of an ordinary man, he who sends him must be God, and he who is sent is commissioned to execute a divine work. “The angel is gracious unto him,” constantly used of the Divine favour and mercy. “God be gracious unto thee my son,” Gen. xliii. 29. “Redeem him from going down to the pit; I have found a ransom.” These are spiritual acts, such as none but God can perform. See Ps. xlix. 7, 9. “None can by any means redeem his brother, or give to God a ransom for him . . . that he should live for ever, and not see the pit.” And compare Hosea xiii. 14, “I will ransom them from the hand of the grave, I will redeem from death.” “Interceding.” The root signifies one who stammers, or speaks in a barbarous tongue; in a secondary sense, scorers, as in Job, “My friends are my scorers:” further, interpreters who explain a foreign language, and once it is rendered in A. V. “ambassadors,” 2 Chron. xxxii. 31. Hence Gesenius renders it intercessor, internuncius, an idea

much thought of by Job. The intercession described in this passage as the work of the angel, entirely harmonizes with St. Paul's doctrine of a Mediator.

V. 27.—“He will sing.” This is now generally accepted as the correct rendering. It conveys a new and striking idea. It is the holy song of the redeemed and pardoned sinner.

CHAPTER XXXIV.

1. And Elihu answered and said :
2. Hear my words, ye wise men,
And give ear to me, ye men of knowledge.
3. For the ear trieth words,
As the palate tasteth food.
4. Let us choose for ourselves a right decision,
Let us approve among ourselves what is good.
5. For Job hath said, “I am justified,
And God hath deprived me of my judgment.”
6. “Against my just right should I pass for a liar.
My wound (arrow) is incurable, without transgression.”
7. What man is like Job,
Who drinketh up scorn as water ?
8. Who goeth in company with workers of iniquity,
And watcheth with wicked men.
9. For he hath said, “It doth not profit a man to
delight in the favour of God.”
10. Therefore hearken unto me, ye men of understanding,
Far be it from God to do wickedness,
And from the Almighty, to commit iniquity.
11. For the work of a man shall he repay him,
And according to his way he will cause a man to find.

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12. Yea, surely God will not do wickedly,
Neither will the Almighty pervert judgment.
 13. Who hath given Him the earth in charge,
And who hath founded the whole universe?
 14. If he set his heart on himself alone,
If he gathered his spirit and breath unto himself:
 15. All flesh would perish together,
And man would return to dust.
 16. If then thou hast understanding, hear this :
Give ear to the voice of my words.
 17. Shall he that hateth judgment, rule?
And wilt thou condemn the just, the mighty?
 18. Shall one say to a king, "Vile man,"
And to princes, "(Ye are) ungodly"?
 19. How much less to him who accepteth not the person
of princes,
And regardeth not the rich more than the poor,
For they are all the work of his hands.
 20. In a moment they die,
And at midnight the people are overthrown and
pass away,
And the mighty are removed by no hand (of man),
 21. For his eyes are upon the ways of man,
And all his steps he seeth.
 22. There is no darkness, nor shadow of death,
Where the workers of iniquity can hide themselves.
 23. For he need not long set himself to observe man,
That he should come before God in judgment.
 24. He breaketh in pieces the mighty without searching,
And raiseth up others in their stead,
 25. Because he knoweth their deeds,
And overturneth them by night, and they are crushed.

26. Inasmuch as they are wicked, he smiteth them in
the place of all beholders.
27. Because they turned back from him,
And considered not any of his ways.
28. So as to bring before him the cry of the poor,
Yea the cry of the afflicted He heareth.
29. And (when) He giveth peace, who then can make
trouble?
When He hideth his face, who can behold him?
If it be done upon a nation, or upon a man only?
30. To prevent the impious man from ruling,
Or to thwart the snares of the people?
31. Surely, to God one should say,
I have borne (my chastisement),
I will not deal perversely.
32. Beyond that which I see, teach thou me,
If I have done iniquity, I will do so no more.
33. Will he requite according to thy mind? (saying)
"For thou refusest, for thou choosest, and not I,
And what thou knowest, utter."
34. Men of understanding will say to me,
And a wise man will hear me (when I say),
35. Job speaketh without knowledge,
And his words are without instruction.
36. My desire is, that Job may be tried to the very end,
Because of his answers, like those of wicked men.
37. For he addeth impiety to his sin:
He clappeth his hands among us,
And multiplieth his words against God.

Verse 14.—That is, if, entirely regardless of man's interests, he leave man to himself.

V. 33.—"For thou refusest." The words of the Almighty, on the supposition that man is to dictate to God.

CHAPTER XXXV.

1. And Elihu answered and said :
2. Hast thou thought this rightly,
When thou sayest, " I am more just than God " ?
3. For thou sayest, " What profit shall it be to thee " ?
What more should I gain than from sinning ?
4. I will return thee an answer,
And thy friends with thee.
5. Look to the heavens, and see ;
And observe the clouds, high above thee.
6. If thou hast sinned, what injury doest thou to Him ?
If thy offences be multiplied, what doest thou to
Him ?
7. If thou hast dealt righteously, what givest thou to
Him ?
Or what will He receive of thy hand ?
8. Thy wickedness can only affect a man as thou art,
And thy righteousness a son of man.
9. Men groan at the multitude of oppressors,
They cry out from under the arm of the mighty.
10. But none saith, Where is God my maker,
Who giveth songs in the night ?
11. Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven ?
12. There they cry, but He answereth not,
By reason of the pride of the wicked.
13. Surely God will not hearken to vain prayers,
Neither will the Almighty regard them.
14. Surely though thou sayest, Thou canst not see Him,
The cause is before Him ; therefore do thou wait for
Him.

15. And because His wrath hath visited thee gently (as nothing),
And He taketh no notice of thy exceeding sinfulness :
16. Therefore Job vainly openeth his mouth,
He multiplieth his words without knowledge.
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Verse 13.—See St. James iv. 3.

CHAPTER XXXVI.

1. And Elihu further spake and said :
2. Wait for me a little, and I will instruct thee,
For I have yet words to speak for God.
3. I will bring my knowledge from afar ;
And will ascribe righteousness to my Maker.
4. For verily my words are not false,
One of sound knowledge is with thee.
5. Lo ! God is great, and despiseth none ;
He is mighty in strength of understanding.
6. He will not preserve the wicked,
And to the afflicted he will render justice.
7. He doth not withdraw his eyes from the just,
But with kings on a throne
He even setteth them on high for ever, and they are exalted.
8. And if they be bound in fetters,
Taken in cords of affliction ;
9. Then he sheweth them their doings,
And their transgressions, in that they have dealt proudly.
10. And he openeth their ear to instruction,
And biddeth them turn from iniquity.

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11. If they hearken and obey Him,
They shall spend their days in good,
And their years in pleasures :
 12. But if they will not hearken, they shall perish by the
sword,
And shall die without knowledge.
 13. But the impious in heart lay up wrath,
And cry not when he binds them.
 14. Their life perisheth in youth.
And their desire is among the unclean.
 15. He will deliver the poor in his affliction,
And will open their ear in their distress.
 16. So surely would he remove thee from the power of
the enemy,
To a wide place, where there shall be no straitness,
And what is set on thy table shall be full of fatness.
 17. But if thou fulfillest the cause of the wicked,
The cause and the judgment will lay hold on thee.
 18. Because there is wrath, beware lest he drive thee
forth with a stroke,
And lest a great ransom may not deliver thee.
 19. Will he value thy riches ?
Not gold, nor all the powers of strength—
 20. Long not for the night, in which people perish
utterly.
 21. Beware lest thou turn to evil,
For thou hast chosen this rather than affliction.
 22. Lo ! God is exalted in his might ;
Who teacheth like Him ?
 23. Who prescribeth to Him his way ?
And who can say, " Thou hast wrought iniquity " ?

24. Remember that thou extol his work,
Which men celebrate.
25. All mankind gaze upon it,
Frail man beholds it from afar.
26. Lo! God is high above our knowledge,
The number of his years is unsearchable.
27. For he draweth up the drops of water,
They pour down rain for his vapour,
28. Which the clouds distil,
They drop down upon man abundantly.
29. Surely who can understand the outspreadings of the
clouds,
The thunders of his pavilion?
30. Lo! He spreadeth his light around Him,
And covereth the depth of the sea,
31. For by them he judgeth the nations,
And giveth food in abundance.
32. He clotheth his hands with lightning,
And commandeth it where to strike.
33. His thunder announceth his presence,
The cattle also (tell of) the rising storm.

Verse 7.—See St. Matthew xix. 28; Eph. ii. 6; Rev. iii. 21.

V. 20.—Referring to Job's wish, chaps. vi. 8, 9; vii. 15.

V. 33.—The latter clause may be explained by the former. The thunder announceth His presence, and even the cattle (the word is a very common one, used in this sense forty-six times in the Pentateuch alone,) bear their part in the announcement. The word rendered vapour (A. V.) signifies "that which goeth up." See 1 Kings xviii. 44. Storms often appear first on the horizon, and then spread themselves over the heavens. An observer of nature, like Elihu, would often have noticed the terror of the cattle before a tropical thunder storm. See Virgil, Georg. i. 373—

Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Aëriæ fugere grues; aut bucula, cœlum
Suspiciens, patulis captavit naribus auras.

CHAPTER XXXVII.

1. Truly, at this my heart throbs,
And leaps out of its place.
2. Hear and listen to the roar of his voice,
And the muttering that issues from his mouth.
3. He sendeth it forth under the whole heaven,
And his lightning to the ends of the earth.
4. After it the thunder wars,
He thunders with his majestic voice,
And holds them not back when his voice is heard.
5. God thundereth marvellously with his voice,
He doeth great things beyond our knowledge.
6. For He saith to the snow, "Fall on the earth,"
Likewise to the rain-shower, and to the heavy down-
fall.
7. He sealeth up the hand of all mankind,
That all men may know his working.
8. Then the wild beasts go into their lairs,
And abide in their dens.
9. Out of the South cometh the tempest,
And cold from the cloud-scattering winds.
10. By the breath of God frost is given,
And the breadth of the waters is straitened.
11. Likewise with vapour he loadeth the cloud,
He scattereth abroad his lightning.
12. And it turneth itself hither and thither by his coun-
sels,
To do all that he commandeth them, on the face of
the whole universe,
13. Whether for a scourge, or for (the good of) his land,
Or for loving kindness, he biddeth it fall.

14. Give ear to this, O Job,
Stand still, and consider the wonderful works of God.
15. Dost thou know when God planned them,
And caused his lightning-cloud to shine?
16. Dost thou know the balancings of the clouds,
The wondrous works of Him, who is perfect in
knowledge?
17. How thy garments are warm,
When he quieteth the earth by the south wind?
18. Dost thou with Him spread out the firmament,
Strong like a molten mirror?
19. Teach us what we shall say unto Him,
We cannot order our words for darkness.
20. Shall it be told unto Him that I will speak?
If a man speak, will he not be swallowed up?
21. And now men cannot bear to look on the bright
light that is in the clouds,
Yet the wind passeth, and cleareth them away.
22. From the North cometh a golden glow,
With God is awful majesty.
23. As for the Almighty, we cannot find him out;
He is exalted in strength, and judgment, and plen-
teous in righteousness,
He will give no account.
24. Therefore shall men fear Him,
He regardeth not any that are wise in their own
esteem.

CHAPTERS XXXVIII.-XLI.

Elihu's discourse prepares the way for the close of the whole discussion, when Jehovah, interposing, makes known to Job, by a marvellous description of his creative power, the ignorance and incapacity of man to pass judgment on the works and on the providential dealings of God. No solution is given of Job's difficulties. And though the Almighty acknowledges and rewards the uprightness of his servant, he calls upon him humbly to bow before the mysteries which were left unexplained. The general scope of the discourse may remind us of our Lord's question to Nicodemus, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" If man were greater than he is, he might be expected to know more of the creatures amongst whom he lives, and of the reason of their creation; but being what he is, he must submit in silence to what is altogether beyond his grasp. And now, Job has learned the lesson of this terrible affliction. He no longer murmurs, nor challenges the Almighty to answer him; but, acknowledging that he had been heard and answered, retracts all hasty and presumptuous speeches, and sits as a penitent sinner on dust and ashes, imploring mercy, and receiving pardon. How incomparably nobler and grander is this close of the book of Job, than the close of that very noble, but uninspired poem, the "Prometheus Vincitus." Man, proudly defying an unjust and cruel deity, and man kneeling at the footstool of a wise and merciful, but inscrutable Creator, humbled, purified and pardoned, afford instructive contrasts, and enable us to see how much we owe to Inspiration, as well as where our duty lies.

CHAPTER XXXVIII.

1. Then Jehovah answered Job out of the tempest, and said:
2. Who is this that darkeneth counsel by words without knowledge?
3. Gird up now thy loins as a man,
I will question thee, and do thou inform me.

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4. Where wast thou, when I founded the earth?
Tell, if thou possessest understanding.
 5. Who laid the measures of it, if thou knowest,
Or who stretched upon it a line?
 6. On what were its bases sunk,
Or who laid its corner stone?
 7. When the morning stars sang together,
And all the sons of God shouted for joy?
 8. And who shut in the sea with doors,
When it burst forth, issuing from the womb?
 9. When I made the cloud its covering,
And thick darkness its swaddling-band?
 10. And brake up for it my decreed bound,
And set bars and doors, and said:
 11. Thus far shalt thou come, and no farther,
And here shall thy proud waves be stayed.
 12. Hast thou, since thy days began, commanded the
morning,
And taught the day-spring to know its place?
 13. To lay hold of the ends of the earth,
So that the wicked are shaken out of it?
 14. It turneth itself as clay to the seal,
And (all things) stand out as a garment.
 15. And their light is withholden from the wicked,
And the high arm is broken.
 16. Hast thou entered the fountains of the sea,
Or explored the recess of the deep?
 17. Have the gates of death been opened to thee,
And hast thou seen the gates of the shadow of death?
 18. Hast thou comprehended the broad places of the
earth,
Tell me, if thou knowest them all.

19. Which is the way where light dwelleth,
And darkness, where is its seat?
20. That thou shouldest take it to its boundary,
And that thou shouldest know the paths of its house?
21. Thou knowest it (forsooth) because thou wast then
born,
And the number of thy days is great?
22. Hast thou entered into the treasures of the snow,
Or hast thou seen the treasures of the hail,
23. Which I have reserved for the time of trouble,
Unto the day of conflict and of war?
24. By what way is the light parted,
And the east wind scattereth itself over the earth?
25. Who hath cleft a channel for the torrent of waters,
And a path for the flash with its thunder-voices?
26. To cause it to rain upon the uninhabited land,
The desert, where no man liveth;
27. To satisfy the waste and desolate place,
And to make the bud of the tender grass to spring
forth?
28. Hath the rain a father?
Or who hath begotten the drops of dew?
29. Out of whose womb came the ice?
And the hoar-frost of heaven,—who hath gendered it?
30. The waters like stone hide themselves,
And the surface of the deep is hardened.
31. Canst thou bind together the bands of the Pleiades,
Or loose the bands of Orion?
32. Canst thou bring forth Mazzaroth in his season,
And guide Arcturus with his sons?
33. Knowest thou the laws of heaven,
Canst thou set its dominion upon earth?

34. Canst thou raise thy voice to the clouds,
That abundance of waters may cover thee?
35. Canst thou send forth lightnings, and they go,
And say unto thee, "Here we are?"
36. Who hath put wisdom in the reins,
Or who hath given understanding to the mind?
37. Who can number the clouds by wisdom,
Or pour out the bottles of heaven?
38. When the dust is molten into a mass,
And the clods cleave together?
39. Canst thou hunt the prey for the lioness,
And satisfy the craving of the whelps,
40. When they crouch in their dens,
And lurk in their covert for ambush?
41. Who provideth for the raven his food,
When his young ones cry unto God,
(And) they wander for lack of meat?

Verse 14.—"As clay to the seal," or as seal-clay, receiving form and colour from light. C. C.

V. 22.—"Treasures of the hail," etc. This looks like a reference to the overthrow of the Canaanites. But it is of too general a character to lay much stress upon it.

V. 31.—"Bands of the Pleiades." The natural forces which hold them in their true position, and as some think, connect them with our planetary system. "The sweet influences" of the A. V. seem to refer to their marking the time of year when ancient mariners thought it safe to sail. The word "bands" is more in harmony with the discoveries of science.

V. 32.—"Mazzaroth." If a particular constellation is intended, as seems probable from the second member of the parallelism, "or guide Arcturus," etc., it is not known to what constellation we should refer the words. Some refer the word to the Zodiac, but this is open to objection.

CHAPTER XXXIX.

1. Knowest thou the time when the wild-goats bring forth?
Canst thou observe when the roes calve?
2. Dost thou number the months of their conception,
And knowest thou the time when they bring forth?
3. They bow themselves, they bring forth their young,
They cast out their throes.
4. Their young ones become lusty and strong in the plain,
They go forth and return not unto them.
5. Who hath sent the wild ass free,
And who hath loosed the bands of the wild ass?
6. Whose home I have made the desert,
And the salt waste his dwelling place.
7. He mocketh at the din of the city,
He regardeth not the cries of the driver,
8. The range of the mountains is his pasture,
And he searcheth after every green thing.
9. Will the oryx be willing to serve thee?
Will he lodge in thy stall?
10. Canst thou tether the oryx in the furrow by a cord?
Will he harrow the furrows after thee?
11. Wilt thou trust him, because his strength is great,
And wilt thou leave thy labour to him?
12. Wilt thou confide in him to bring home thy seed,
And gather it into thy garner?
13. The wing of the ostrich moveth exultingly,
Is it like the pinion and plumage of the stork?
14. For she abandoneth her eggs to the earth,
And hatcheth them on the sand:

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15. And forgetteth that the foot may trample on them,
And the wild beast of the field may crush them.
 16. She is harsh towards her young, as not her own,
She hath no fear that her labour may be in vain.
 17. For God hath caused her to forget wisdom,
And hath not imparted to her understanding.
 18. What time she lifteth up herself on high (or lasheth
up herself),
She laugheth at the horse and his rider.
 19. Canst thou give strength to the horse?
Canst thou clothe his neck with terror?
 20. Canst thou make him spring as the locust?
The glory of his neighing is terrible.
 21. He paweth in the valley, and rejoiceth in his strength,
He goeth forth to confront the armed host.
 22. He mocketh at fear, and is not affrighted,
And turneth not back from the sword.
 23. The quiver rattleth against him,
The flashing spear and the javelin.
 24. He swalloweth the ground with fierceness and rage,
And scarce believeth that it is the sound of the
trumpet.
 25. At every blast of the trumpet he saith, "Aha!"
And he scenteth the battle afar off,
The thunder of the chieftains, and the war-cry.
 26. At thy contrivance doth the hawk fly?
(And) stretch out his wings toward the south.
 27. At thy word doth the eagle soar,
And make his nest on high?
 28. He dwelleth on the cliff,
And lodgeth on the jagged cliff and fortalice.

29. Thence he espieth his prey,
His eyes behold it afar off.
30. His young ones also gorge the blood,
And where the slain are, there is he.

Verse 1.—“Wild goats.” Lit., rock-climbers.

V. 4.—“Become lusty and strong in the plain.” They leave their dams, and betake themselves to more abundant pastures.

V. 5.—Two words are used for the wild ass, “one denoting his speed, the other his shyness.” C. C.

V. 9.—“Oryx.” Rêm. The unicorn seems to be a fabulous creature.

V. 13.—There seems no authority for the rendering “peacocks,” A. V. “Moveth exultingly,” as Homer *Il. ii. 462*.

V. 24.—“Scarce believeth,” or “cannot stand still at the sound,” etc. See Virgil *Georg. iii. 85*—

Tum, si qua sonum procul arma dedere,
Stare loco nescit; micat auribus, et tremit artus;
Collectumque fremens volvitur sub naribus ignem.

V. 28.—The Hebrew is in the masculine throughout. “Jagged cliff.” Lit., “tooth.” See *1 Sam. xiv. 5*.

V. 30.—See *St. Matthew xxiv. 28*.

CHAPTER XL.

1. And Jehovah answered Job and said :
2. Shall he who contendeth with the Almighty instruct Him?
He that reproveth God let him answer.
3. Then Job answered Jehovah and said :
4. Behold I am vile : what answer shall I return to Thee?
I lay my hand upon my mouth.
5. Once have I spoken, but I will not answer :
Yea twice, but I will say no more :

6. And Jehovah answered Job out of the tempest and said :
7. Gird up then thy loins as a man,
I will question thee, and do thou inform me.
8. Dost thou indeed annul my justice,
Dost thou condemn me, that thou mayest be justified ?
9. Hast thou an arm like God,
And canst thou thunder with a voice like his ?
10. Deck thyself now with pomp and majesty,
And array thyself in excellency and beauty.
11. Pour forth the overflowings of thy wrath,
And behold every one that is proud, and abase him.
12. Look on every one that is proud, and bring him low,
And crush the wicked in their place.
13. Hide them in the dust together,
Bind their faces in secret (a hidden place).
14. Then even I will confess to thee,
That thine own right hand can save thee.
15. Behold now Behemoth whom I have made as well
as thyself,
He eateth herbage as an ox.
16. Behold now his strength is in his loins,
And his force in the muscles of his belly.
17. He bendeth his tail as a cedar,
The sinews of his thighs are knitted together.
18. His bones are as tubes of brass,
And his limbs as bars of iron.
19. He is the chief of the ways of God,
He that made him furnisheth him with his sword.
20. For the hills supply him with pastures,

Where all the wild beasts of the field disport themselves.

21. For he lieth under the lotus-trees,
In the covert of the reed and marsh.
22. The lotus-trees cover him with their shade,
The willows of the brook are his shelter.
23. Lo! if the river proudly overflow, he is not alarmed,
He is fearless, if Jordan burst forth over his mouth.
24. Can one take him when he is aware (or openly),
Can one pierce his nostrils by snares?

V. 15.—“Behemoth,” generally supposed to be the hippopotamus.

V. 17.—“Bendeth his tail as a cedar,” not from its size so much as from its stiffness and rigidity.

CHAPTER XLI.

1. Canst thou draw out Leviathan with a hook,
And with a line sink (or fasten) into his tongue?
2. Canst thou thrust a reed into his nose,
Or pierce his jaw through with a hook?
3. Will he multiply entreaties to thee,
Will he speak soft words to thee?
4. Will he make a covenant with thee,
That thou shouldest take him for a servant for ever?
5. Canst thou play with him as a bird,
And bind him for thy maidens?
6. Will the partners (fishermen) make a feast of him?
Will they divide him among the merchants?
7. Canst thou fill his skin with darts,
And his head with fish-spears?

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8. Lay thine hand upon him,—
Thou wilt not again bethink thee of battle.
 9. See how his hope is belied (who attacks him),
Is he not even cast down at the sight of him?
 10. None is so fierce as to arouse him,
And who then is he that can stand before me?
 11. Who hath been beforehand with me, that I should
repay him?
Under the whole heaven, all is mine.
 12. I will not be silent as to his limbs,
And what belongs to his strength, and the symmetry
of his structure.
 13. Who can uncover the face of his clothing?
Who can come within his double bridle (row of
teeth)?
 14. Who can open the doors of his face?
The circuit of his teeth is terrible.
 15. His strong shields (of scales) are his pride,
Each one shut as with a close seal.
 16. Each joins to each,
So that not a breath of air can come between them.
 17. Each one cleaveth to its fellows,
They lie close together, and cannot be sundered.
 18. His snortings make the light to shine,
And his eyes are as the eyelids of the morning.
 19. Out of his mouth issue torches,
Sparks of fire leap forth.
 20. Out of his nostrils goeth smoke,
As from a boiling pot or caldron.
 21. His breath kindleth coals,
And a flame goeth out of his mouth.

22. In his neck abideth strength,
And before him terror danceth.
23. The loose parts of his flesh cleave together,
Compact, immovable, upon him.
24. His heart is as firm as a stone,
Yea, firm as the nether millstone.
25. At his arising the mighty are afraid,
From consternation they are beside themselves.
26. The sword of him that attacketh him cannot stand,
The spear, the dart (or club), and the coat of mail.
27. He accounteth iron as straw,
And brass as rotten wood.
28. The arrow cannot put him to flight.
Slingstones are counted unto him as stubble.
29. The club is reckoned as straw,
And he laugheth at the rattling of the spear.
30. Beneath him are sharp-pointed sherds,
He spreadeth a threshing instrument on the mire.
31. He causeth the depth of the sea to boil as a pot,
He maketh it as a pot of ointment.
22. In his wake he maketh a path to shine,
One would think the deep to be hoary.
33. There is not his like upon earth,
That is made without fear.
34. He looketh down upon everything that is high,
He is king over all the children of pride.

Verse 1.—“Leviathan.” The crocodile.

V. 34.—See chap. xxviii. 8. “Fierce lion,” lit., children of pride.

CHAPTER XLII.

Verse 7 to end.—The question between Job and his friends is now decided, and with that decision all the unjust accusations against him are shown to be untrue. Job is what the Divine voice had declared him to be before the great trial of his faith, "My servant, one that feareth God, and escheweth evil." The Accuser is silenced and discomfited. Job's patience has endured to the end, for he has never renounced his faith in God, even in thought. Job is also raised to be an intercessor for his erring friends, and it is said emphatically, that it was at the time of that intercession, which implied Job's entire forgiveness of all their hard and bitter speeches against him, that the Lord turned all his sorrows into joy. Having been thoroughly humbled for his own transgressions, like a true penitent, he knows how to pity and to forgive. It is remarkable that Eliphaz, Bildad and Zophar are unconscious prophets of the happiness and prosperity they lived to see Job possess, affording the most complete vindication of his integrity. Eliphaz says—

"Thou shalt come in full age to the grave,
As a shock of corn cometh up in its season."

Bildad—

"Thy latter end shall greatly increase."

Zophar—

"Thou shalt forget thy misery,
And remember it as waters that pass away."
"A life brighter than noonday shall arise,
Thick darkness shall be as the morning."

Contrary to their expectation, all this was signally fulfilled. Looking then on Job as selected to be a representative of the sufferings of the children of God, though not of their prosperity in this life, we see the vast importance of the book to the Church in the early ages of its passage through a world in which so many mysteries, so many problems of exceeding interest are left unsolved. Job, suddenly bereaved of his children, and deprived of his possessions, tormented by Satan, tempted by his wife, rejected by his kinsmen, insulted by his neighbours, falsely accused by his friends, and (as it seemed at first) forsaken by God in whom he trusted, but at last vindicated, restored and

honoured, must have taught submission, must have inspired comfort to many a sinking heart, long before light and immortality had been brought to light by the Gospel of Christ. And this consolation was infinitely more striking, as it proceeded from a Gentile, not from one of the favoured race of Israel. But when Jewish Psalmists and Jewish Prophets took up the same strain; when the very words and phrases of the older sufferer were caught up and re-echoed by successive poets; when the great Sufferer and his Apostles spake of the same troubles, and illustrated the same truth, then those whose faith was "tried by fire" were strengthened by the assurance that all was rightly ordered; and though no restoration to temporal prosperity awaited them in this life, the latter end of Job was to them a foretaste of eternal day; a comforting token that, "having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself." Would that all sufferers may learn to drink of the water of this heavenly consolation.

1. Then Job answered Jehovah and said :
2. I know that thou canst do everything,
And no thought of thine can be hindered.
3. "Who is this (indeed) that darkeneth counsel without knowledge?"

Therefore I have uttered what I understand not,
Things too wonderful for me, which I knew not.

4. "Hear now (thou sayest) and I will speak,
I will question thee, and do thou inform me."
5. I have heard of Thee by the hearing of the ear,
But now mine eye seeth Thee.
6. Wherefore I retract,
And repent, on dust and ashes.

7. And it came to pass, after Jehovah had spoken these words unto Job, that Jehovah said unto Eliphaz the Temanite, My wrath is kindled against thee, and against

thy two friends, because ye have not spoken concerning me what is right, as my servant Job hath. 8. Now therefore take to you seven bullocks and seven rams, and go unto my servant Job, and offer them as a burnt-offering on your behalf, and Job my servant shall intercede for you, for him will I surely accept, that I deal not with you according to your folly, for ye have not spoken concerning me that which is right, as my servant Job hath. 9. And Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as Jehovah had said unto them, and Jehovah accepted Job. 10. And Jehovah turned the captivity of Job, when he interceded for his friends, and the Lord added to all that Job had, two-fold. 11. And there came unto him all his brethren, and all his sisters, and all that had known him aforetime, and they ate bread with him in his house, and condoled with him, and comforted him on account of all the evil which Jehovah had brought upon him, and they gave him every one a piece of money, and every one an ear-ring (or nose-ring) of gold. 12. And Jehovah blessed the latter end of Job more than its beginning, and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13. And he had seven sons and three daughters. 14. And he called the name of the first, Jemima; and the name of the second, Keziah; and the name of the third, Kerenhappuch. 15. And there were no women found in all the land so fair as the daughters of Job, and their father gave them an inheritance among their brethren. 16. And Job

lived after this an hundred and forty years, and saw his sons and sons' sons, four generations. 17. And Job died, old, and full of days.

Verse 11.—“Piece of money.” Uncoined, but of value.

V. 14.—Jemima, signifying bright as the day; Keziah, fragrant as the aromatic plant Cassia; Keren-happuch, a horn or vessel of pigment for anointing the eyes. C. C.

V. 15.—“Gave them inheritance,” etc. An unusual circumstance, that the daughters should share with the sons.